

Onkelos Leviticus

תרגום אונקלוס על ויקרא

merged

https://www.sefaria.org/Onkelos_Leviticus

This file contains merged sections from the following text versions:

-Metsudah Chumash, Metsudah Publications, 2009 [with Onkelos translation]

-https://www.nli.org.il/he/books/NNL_ALEPH002691623

Onkelos Leviticus

Chapter 1

And He called to Moshe, and Adonoy spoke to him from the Tent of Meeting, saying:

Speak to Bnei Yisroel and say to them; [if] a man among you will bring an offering to [before] Adonoy; of animals, cattle or sheep you should bring your offering.

If his offering is a burnt-offering of cattle he shall bring an unblemished male; to the entrance of the Tent of Meeting he shall bring it, that it be favorably accepted from him before Adonoy.

He shall lay his hand on the head of the burnt-offering and it will be favorably accepted from him to achieve his atonement.

He shall slaughter the calf before Adonoy and the sons of Aharon, the kohanim, will bring the blood and they will sprinkle the blood all around the altar, which is at the entrance of the Tent of Meeting.

He shall skin the burnt-offering and cut it into its pieces [limbs].

The sons of Aharon the kohein shall place [ignite] a fire on the altar and they shall arrange logs on the fire.

The sons of Aharon, the kohanim, shall arrange the pieces [limbs], the head and the fat on the logs which are on the fire that is on the altar.

He shall wash its innards and its legs in water; and the kohein shall burn it all on the altar [for the purpose of] a burnt-offering, a fire-offering [an offering] of pleasing fragrance to [which is accepted with favor before] Adonoy.

If his offering is from flocks of sheep—of lambs or of goats—for a burnt-offering, he shall bring an unblemished male.

He shall slaughter it on the north side of the altar before Adonoy; and the sons of Aharon, the kohanim, will sprinkle its blood all around the altar.

He shall sever it into its pieces [limbs]—and its head, and [remove] its fats; and the kohein shall arrange them on the logs which are on the fire that is on the altar.

He shall wash the innards and feet in water and the kohein shall bring it all and burn it on the altar. It is a burnt-offering; a fire-offering [an offering] of pleasing fragrance to [which is accepted with favor before] Adonoy.

If his burnt-offering to [before] Adonoy is of fowl, he shall bring either turtledoves or the young pigeons [as] his offering.

The kohein shall bring it near the altar and nip off its head [with his fingernail] and burn it on the altar; and its blood shall be squeezed out onto the wall of the altar.

He shall remove its crop [together] with its feathers [excrement] and throw it beside the altar, eastward, to the place of [where they throw] the ashes.

He shall rip it apart by its wings, not completely dividing it. The kohein shall burn it on the altar, on the logs which are on the fire; it is a burnt-offering, a fire-offering [an offering] of pleasing fragrance to [which is accepted with favor before] Adonoy.

Chapter 2

When a person brings a meal-offering to [before] Adonoy, his offering shall be of fine flour; he shall pour oil upon it and place frankincense upon it.

He shall bring it to the sons of Aharon, the kohanim ; from there, [a kohein] takes his fistful—from its flour and oil—with all its frankincense. The kohein shall burn its memorial portion on the altar, a fire-offering [an offering] of pleasing fragrance to [which is accepted with favor before] Adonoy.

Whatever remains of the meal-offering belongs to Aharon and his sons; [it is] holy of holies of the fire-offerings [offerings] of Adonoy.

And when you bring a meal-offering that has been baked in an oven, [it shall be unleavened] matzoh-loaves of fine flour mixed with oil, or [unleavened] matzoh wafers smeared with oil.

If your offering is a pan-baked meal offering, it shall be of fine flour mixed with oil; it shall be [unleavened] matzoh.

Break it into pieces and pour oil on it; it is a meal-offering.

If your offering is a deep-pan [which appears as if it has been ploughed out] meal offering, you shall make it with fine flour and oil.

You shall bring the meal-offering that will be made in any of the aforementioned ways to [before] Adonoy. He shall bring it to the kohein and he will present it to the altar.

The kohein shall separate from the meal-offering its memorial portion and burn it on the altar, a fire-offering [an offering] of pleasing fragrance to [which is accepted with favor before] Adonoy.

Whatever remains of the meal-offering belongs to Aharon and his sons; [it is] holy of holies [most holy] of the fire-offering [offerings] of Adonoy.

All meal-offerings that you bring to [before] Adonoy are not to be made leavened, because all sourdough and all honey you shall not burn from them a fire-offering to [an offering before] Adonoy.

You shall bring them as a first [fruit-]offering to [before] Adonoy but they shall not go up [be placed atop] the altar as a pleasing fragrance [to be accepted with favor].

You shall salt all your meal-offerings with salt and you shall not omit salt, the covenant of your God from [being placed] upon your meal-offerings. You shall bring salt on every one of your offerings.

When you bring a meal-offering of first grains to [before] Adonoy, of newly ripened crops, roasted over fire, ground [full and moist] [soft] kernels, you shall bring your first grain meal-offering.

You shall put oil on it and place frankincense upon it; it is a meal-offering.

The kohein shall burn its memorial portion of its ground flour and of its oil and all of its frankincense; [it is] a fire-offering to [an offering before] Adonoy.

Chapter 3

If his offering is a peace [sacred]-offering; if his offering is of cattle [whether] male or female; he shall bring it unblemished before Adonoy.

He shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting. The sons of Aharon, the kohanim, will sprinkle the blood all around the altar.

He shall bring from the peace[sacred]-offering, as a fire-offering to [an offering before] Adonoy, the fat covering the innards, and all the fat on the innards.

The two kidneys and the fat on them that are on the flanks. The lobe on the liver, he shall remove together with the kidneys. The sons of Aharon shall burn it on the altar along with the burnt-offering that is on the logs which are on the fire; a fire-offering of pleasing fragrance to [an offering which is accepted with favor before] Adonoy.

If his offering is of sheep as a peace[sacred]-offering to [before] Adonoy, he shall bring an unblemished male or female. If he is bringing a lamb as his offering, he shall bring it before Adonoy.

He shall lay his hand on the head of his offering and slaughter it at the entrance of the Tent of Meeting. The sons of Aharon, the kohanim will sprinkle its blood all around the altar.

He shall bring of the peace[sacred]-offering as a fire-offering to [an offering before] Adonoy, its fat; the entire tail; he shall remove it right near the back-bone. The fat covering the innards, and all the fat on the innards.

The two kidneys and the fat on them that are on the flanks. The lobe on the liver he shall remove together with the kidneys. The kohein shall burn it on the altar; it is the food of the fire-offering of [offering before] Adonoy.

If his offering is a goat, he shall bring it before Adonoy. He shall lay his hand on its head and slaughter it in front of the Tent of Meeting. The sons of Aharon will sprinkle its blood all around the altar.

He shall bring from his offering as a fire-offering to [an offering before] Adonoy, the fat covering the innards, and all the fat on the innards,

the two kidneys and the fat on them that are on the flanks. The lobe on the liver he shall remove together with the kidneys. He shall burn them on the altar, the food of the fire-offering for a pleasing fragrance [offering to be accepted with favor]; all fat [belongs] to [before] Adonoy.

As an everlasting statute for all your descendants in all of your dwelling places; you may not eat any fat, nor any blood.

Chapter 4

And Adonoy spoke to Moshe, saying:
 Speak to Bnei Yisroel, saying; if a person unwittingly transgresses any commandment of Adonoy which should [is] not [fitting to] be done and commits one of these sins.

If the anointed kohein [gadol] should sin to bring guilt on the people, he shall bring for his sin which he committed a young, unblemished bullock to [before] Adonoy, as a sin-offering.

He shall bring the bullock to the entrance of the Tent of Meeting before Adonoy. He shall lay his hand on the head of the bullock and slaughter the bullock before Adonoy.

The anointed kohein [gadol] shall take some of the bullocks blood and bring it inside the Tent of Meeting.

The kohein shall dip his finger into the blood and he shall sprinkle from the blood seven times, before Adonoy, in front of the Holy Curtain.

The kohein shall put from the blood atop the corners of the spice-burning altar before Adonoy, which is inside the Tent of Meeting. He shall spill all the [remaining] bullocks blood into the base of the altar of the burnt-offering, which is at the entrance of the Tent of Meeting.

All the fat of the sin-offering bullock he shall separate from it; the fat covering the innards, all the fat on the innards, the two kidneys and the fat on them that are on the flanks. The lobe on the liver, he shall remove together with the kidneys,

in the same manner as they were separated from the ox of the peace[sacred]-offering. The kohein shall burn them on the altar of the burnt-offering.

The bullocks skin, all its flesh with its head and feet, its innards and its waste [that is in its intestines].

He shall take out the entire bullock beyond the encampment, to a pure [undefiled] place, [to the place] where the ashes are thrown and burn it on logs, in a fire. It shall be burned [at the place] where the ashes are thrown.

If the entire congregation of Yisroel erred and the matter [that error] was concealed from the eyes of the community, and they did [transgress] one of the commandments of Adonoy that should [is] not [fitting to] be done, they incur guilt.

[When] they realize the sin which they committed, the community shall bring a young bullock as a sin-offering and they shall bring it to the front of the Tent of Meeting.

The elders of the congregation shall lay their hands on the head of the bullock, before Adonoy and he shall slaughter the bullock before Adonoy. The anointed kohein [gadol] shall bring some of the bullocks blood inside the Tent of Meeting.

The kohein shall dip his finger into some of the blood and sprinkle [it] seven times before Adonoy, in front of the curtain.

He shall put some of the blood atop the corners of the altar which is before Adonoy, inside the Tent of Meeting. He shall spill all the [remaining] blood into the base of the altar of the burnt-offering, which is at the entrance of the Tent of Meeting.

He shall remove all its fat from it and burn it on the altar.

He shall do to the bullock [the same] as he did to the sin-offering bullock, so he shall do to it. The kohein will atone for them and they will be pardoned.

He shall take the bullock outside, beyond the encampment, and burn it in the same manner as he burned the first bullock; it is a communal sin-offering.

If a leader sins, [who] transgresses one of the commandments of Adonoy, his God, that should [is] not [fitting to] be done, [if he transgressed] unwittingly and incurs guilt.

Or, [if his sin] becomes known to him-[that] which he committed. He shall bring as his offering an unblemished, male goat.

He shall lay his hand on the goats head and slaughter it in the place where the burnt-offering is slaughtered, before Adonoy; it is a sin-offering.

The kohein shall take some blood of the sin-offering with his finger and put it atop the corners of the altar of the burnt-offering. He shall spill its [remaining] blood into the base of the altar of the burnt-offering.

He shall burn all its fat on the altar as [he burned] the fat of the peace[sacred]-offering. The kohein will atone for him, for his transgression and he will be pardoned.

If a person should unwittingly sin [and he is] one of the ordinary people, by transgressing one of the commandments of Adonoy that should [is] not [fitting to] be done and he incurs guilt,

or, if his sin becomes known to him-which he committed. He shall bring [as] his offering an unblemished she-goat for his sin which he committed. He shall lay his hand on the head of the sin-offering and slaughter the sin-offering in the [same] place as the burnt-offering.

The kohein shall take from its blood with his finger and put it atop the corners of the altar of the burnt-offering. He shall spill all the [remaining] blood into the base of the altar.

He shall remove all its fat in the same manner as was removed the fat from the peace[sacred]-offering. The kohein shall burn it on the altar

as a pleasing fragrance to [to be accepted with favor before] Adonoy. And the kohein will atone for him and he will be pardoned. If he brings a sheep as his offering as a sin-offering, he shall bring an unblemished female. He shall lay his hand on the head of the sin-offering and slaughter it as a sin-offering, in the [same] place where he slaughters the burnt-offering. The kohein shall take some blood from the sin-offering with his finger and put it atop the corners of the altar of the burnt-offering. He shall spill all its [remaining] blood into the base of the altar. He shall remove all its fat in the same manner as was removed the fat of the lamb of the peace[sacred]-offering. The kohein shall burn them on the altar on the fires [offerings] of Adonoy. The kohein will atone for him, for his sin which he committed and he will be pardoned.

Chapter 5

If a person sins, and heard an oath [demanding his testimony] [in a case where] he is a witness; [for] he either saw or knew [something relevant], if he does not testify, he will bear [the burden of] his iniquity. Or, if a person touches anything impure either the carcass of an impure wild animal, or the carcass of an impure animal of pasture, or the carcass of an impure creeping animal; and this [impurity] was concealed from him, he is impure and incurs guilt. Or, if he touches the impurities of man whatever that impurity may be that causes impurity and this [impurity] was concealed from him; [when] he realizes [he is impure], he incurs guilt. Or, if a person swears, orally expressing to do harm [that he will do something which is to his detriment] or to do good [that he will do something that is to his benefit]. Regarding all a person will expresses in an oath and [that oath] was concealed from himself, when he realizes [his sin] and he incurs guilt, for any one of these [aforementioned sins]. It shall be that when he incurs guilt for any of these [aforementioned sins] he shall confess that which he transgressed. He shall bring his guilt-offering to [before] Adonoy for his sin that he committed a female of the sheep, a lamb or a she-goat as a sin-offering. The kohein will atone for him, for his sin. If his means are not sufficient for [the acquisition of] a sheep, then he shall bring for his guilt-offering,—[he] who has sinned,—two turtledoves or two young pigeons to [before] Adonoy one for a sin-offering and one for a burnt-offering. He shall bring them to the kohein and he shall bring that which is for a sin-offering first. He [the kohein] shall shear its head [with his fingernail] opposite of its neck, but not separate [the head] completely. He shall sprinkle some blood of the sin-offering on to the wall of the altar. And the remaining blood shall be squeezed into the base of the altar; it is a sin-offering. He shall do (offer) the second [turtledove pigeon] as a burnt-offering, as prescribed. The kohein will atone from him, for his sin that he committed and he will be pardoned. If his means are not sufficient for the acquisition of two turtledoves or two young pigeons, he shall bring as his offering,—[he] who has sinned,—one tenth of an epha [which is three se'in] of fine flour as a sin-offering. He shall not put oil upon it, nor shall he place frankincense upon it, for it is a sin-offering. He shall bring it to the kohein and the kohein shall take a fistful from it [as] its memorial portion and burn it on the altar on the fires [offerings] of Adonoy; it is a sin-offering.

The kohein will atone for him, for his sin that he committed in one of these [three] ways and he will be pardoned. [The remaining portion] shall belong to the kohein as a meal-offering.

And Adonoy spoke to Moshe, saying;

If a person wrongfully deviates [lies] and unwittingly sins [by using the] sacred property of Adonoy, he shall bring his guilt-offering to [before] Adonoy, an unblemished ram, from the sheep, based on the valuation of holy silver shekalim [selaim], for a guilt-offering. That which he sinned [making use] of the sacred property, he shall pay for and add an additional fifth to that [amount] and give it to the kohein. The kohein will atone for him with the guilt-offering ram and he will be pardoned.

If a person sins and did [transgress] one of the commandments of Adonoy that should [is] not [fitting to] be done, [however,] he is uncertain [that he sinned], and he [nevertheless] incurs guilt and will bear [the burden of] his iniquity.

He shall bring an unblemished ram, from the sheep, based on the valuation as a guilt-offering, to the kohein. The kohein will atone for him, for the error which he did unintentionally, and he did not know, and he will be pardoned.

It is a guilt-offering [for] he certainly incurred guilt [for his sin which he committed he shall bring a guilt-offering] before Adonoy.

And Adonoy spoke to Moshe, saying;

If a person sins and wrongfully deviates [lies] from [before] Adonoy and denies to his friend the possession of a keepsake placed in his trust or, a deposit [regarding money that was loaned or in partnership,] or theft [claiming that something was stolen,] or, oppressed [he withheld wages from] his friend.

Or, if he found a lost item and denies it and swears falsely in any of all these [aforementioned instances], whatever someone will do to sin in these instances.

It shall be that when he [realizes his] sin and incurs guilt, he shall return the stolen property that he stole, or, the wages that he withheld or, whatever keepsake that was placed in his trust or, the lost item which he found.

Or, anything about which he will swear falsely. He shall pay its price and add an additional fifth to that [amount] to whomever that object belongs he shall give it on the day of his guilt-offering.

He shall bring his guilt-offering to [before] Adonoy an unblemished ram, from the sheep based on the valuation, as a guilt-offering to the kohein.

The kohein will atone for him before Adonoy and he will be pardoned for anything that he will do through which guilt incurs.

Chapter 6

And Adonoy spoke to Moshe, saying:

Command Aharon and his sons, saying; this is the law of the burnt-offering. It is the burnt-offering [which remains] on its pyre on the altar all night, until the morning, and the fire of the altar will be kept burning on it.

The kohein shall dress in his linen garment and he shall wear linen pants on his [body] skin; and he shall separate the ashes when the fire consumes the burnt-offering on the altar and place it next to the altar. He shall [then] remove his garments and dress in other garments. He shall take out the ashes beyond the encampment, to a pure [undefiled] place. The fire on the altar shall be kindled with it it shall not go out. The kohein shall burn logs upon it each and every morning and arrange the burnt-offering on it and burn upon it the fats of the peace[sacred]-offering.

A continual fire shall be lit on the altar; it shall not go out.
This is the law of the meal-offering. The sons of Aharon bring it before Adonoy, to the front of the altar.

He shall separate from it, when he takes his fistful, from some of the meal-offerings fine flour and some of its oil and all the frankincense which is on the meal-offering. He shall burn, on the altar a pleasing fragrance [to be accepted with favor]; its memorial portion, to [before] Adonoy.

Whatever remains from it shall be eaten by Aharon and his sons. It must be eaten as matzoh, in a sacred place. In the courtyard of the Tent of Meeting they shall eat it.

It should not be baked [as] leavened. I have given it to them as their portion from my fire-offerings [offerings]. It is holy of holies [most holy], as [are] the sin-offering and as the guilt-offering.

Every male descendant of Aharon may eat it, an everlasting statute for all your descendants from the fire-offerings [offerings] of Adonoy. whatever shall touch them will become sacred.

And Adonoy spoke to Moshe, saying:

This is the offering of Aharon and his sons that they shall offer to [before] Adonoy on the day that he is anointed [inaugurated to greatness]; one tenth of an ephah [which is three se'in] of fine flour as a meal-offering, always [daily]. Half of it [he shall offer] in the morning and half of it [he shall offer] in the evening.

In a frying pan, with oil it shall be made; you shall bring it saturated, well-baked, a meal-offering of broken pieces, you shall bring a pleasing fragrance to [it to be accepted with favor before] Adonoy.

The kohein who is anointed [inaugurated to greatness] in his stead from among his sons, he shall [also] do it; an everlasting statute to [before] Adonoy, it shall be entirely burnt.

Every meal-offering of a kohein shall be completely burnt and may not be eaten.

And Adonoy spoke to Moshe, saying:

Speak to Aharon and his sons, saying: this is the law of the sin-offering. In the place where the burnt-offering is slaughtered, the sin-offering shall be slaughtered, before Adonoy; it is holy of holies [most holy].

The kohein who offers it as a sin-offering [atones with its blood], shall eat it. It shall be eaten in a sacred place, in the Courtyard of the Tent of Meeting.

Whatever shall touch its flesh shall become holy and when of its blood is sprinkled on the garment, whatever it is sprinkled upon, you shall wash in a sacred place.

An earthenware vessel in which it was cooked, must be broken. If it was cooked in a copper vessel, it must be scoured and rinsed with water.

Every male among the kohanim may eat it; it is holy of holies [=most holy].

Every sin-offering whose blood is to be brought inside the Tent of Meeting to bring about atonement inside the Sanctuary may not be eaten; it must be burned in fire.

Chapter 7

This is the law of the guilt-offering; it is holy of holies [=most holy]. In the place where they will slaughter the burnt-offering they shall slaughter the guilt-offering, and they shall sprinkle its blood all around the altar.

He shall bring [separate] all its fat from it; the [fat] tail, the fat covering the innards,

the two kidneys and the fat on them that are on the flanks. The lobe on the liver, he shall remove together with the kidneys.

The kohein shall burn them on the altar, a fire-offering to [an offering before] Adonoy; it is a guilt-offering.

All males among the kohanim may eat it. It must be eaten in a sacred place; it is most holy.

As the sin-offering is, so is the guilt-offering; one law applies to them both; the kohein who will bring about atonement with it, it shall belong to him.

The kohein who brings a burnt-offering of an individual, the skin of the burnt-offering that he brought, shall belong to the kohein, it shall belong to him.

Every meal-offering that shall be baked in an oven and every one made in a deep pot [which appears as if it has been ploughed out] or frying pan, [belong] to the kohein who offers it; it shall belong to him.

Every meal-offering mixed with oil or dry [not mixed], shall belong to all the sons of Aharon, each equally.

This is the law of the peace[sacred]-offering that one will bring to [before] Adonoy.

If he brings it as thanksgiving offering he shall bring along with his thanksgiving offering matzoh [unleavened] loaves mixed with oil, matzoh [unleavened] wafers anointed with oil and loaves of saturated fine flour mixed with oil.

With loaves of leavened bread he shall bring his offering, along with his peace[sacred]-offering of thanksgiving.

From it, he shall bring one from each offering as separated portion to [before] Adonoy. To that kohein who sprinkles the blood of the peace[sacred]-offering, it shall belong to him.

The flesh of his thanksgiving peace[sacred]-offering on the day of its sacrifice it may be eaten. He shall not leave over any of it until morning.

If either a vow or a voluntary offering, are the sacrifices of his offerings, it shall be eaten on the day of his offering. And on the next day, the remnant of it may [also] be eaten.

Whatever flesh is left over from the offering shall be burned in fire, on the third day.

If it will be eaten, of the flesh of the peace[sacred]-offering on the third day, it will not be favorably accepted. [As to] whoever brings it, it will not be credited to him; it is an abomination [rejected] and anyone who eats of it shall bear [the burden of] its iniquity.

The flesh [of [the sacred] offerings] that will touch any unclean [thing] may not be eaten; it shall be burned in fire. [As to] the [pure] [sacred] flesh, every [ritually] pure person [fitting for the sacred] may eat [the] [sacred] meat.

The person who eats of the flesh of the peace[sacred]-offering belonging to [which is before] Adonoy while his uncleanness is yet on him, that persons soul shall be cut off from its people.

A person who touches anything unclean, be it the impurities of man or an unclean animal, or any unclean creeping creature and then eats some flesh of the peace[sacred]-offering belonging to [which is before] Adonoy, that persons soul shall be cut off from its people.

And Adonoy spoke to Moshe, saying:

Speak to Bnei Yisroel, saying: any fat of oxen, sheep or goats you must not eat.

The fat of an improperly slaughtered animal and the fat of a fatally wounded animal may be used for any purpose, but you are surely not permitted to eat it.

For, anyone who eats fat of an animal from which is offered a fire-offering to [as offering before] Adonoy, the soul [person] who ate it shall be cut off from its people.

You shall not eat any blood, in all your dwelling places, be it of fowl or of beast.

Any person who eats any blood, that soul [person] shall be cut off from its people.

And Adonoy spoke to Moshe, saying:

Speak to Bnei Yisroel, saying: Whoever shall bring the sacrifice of his peace[sacred]-offering to [before] Adonoy, he shall bring his offering to [before] Adonoy from his peace[sacred]-offering.

His hands shall bring the fire-offerings [offerings] of Adonoy; he shall bring the fat on the breast and the breast [itself] to wave [lift] them [up] as a wave-offering [an uplifted-offering] before Adonoy. The kohein shall burn the fat on the altar and the breast shall belong to Aharon and to his sons.

The right thigh you shall give as a separated portion to the kohein, from your peace[sacred]-offerings.

Whoever offers the blood of the peace[sacred]-offering and the fat who is of the sons of Aharon, the right thigh shall belong to him as a portion.

Because the breast wave[uplifted]-offering and the thigh [that is] the uplifted [separated] portion I have taken from Bnei Yisroel. from their peace[sacred]-offerings and I have given them to Aharon the kohein and to his sons, as an everlasting statute, from Bnei Yisroel.

This is [for] the anointing [inauguration to greatness] of Aharon and [for] the anointing [inauguration to greatness] of his sons from the fire-offering [offerings] of Adonoy, on the day He brought them to serve before Adonoy,

that Adonoy commanded to give to them, on the day He anointed [inaugurated] them [to greatness], from Bnei Yisroel, an everlasting statute for all their descendants.

This is the law for the burnt-offering, the meal-offering, the sin-offering and the guilt-offering; for the installation-sacrifices [sacrifices] and for the peace[sacred]-offering,

that Adonoy commanded Moshe on Mount Sinai, on the day that he commanded Bnei Yisroel to bring their offerings to [before] Adonoy in the desert of Sinai.

Chapter 8

And Adonoy spoke to Moshe, to say:

Take [Bring] Aharon [near], along with his sons, the garments, the anointing oil [of inaugurating to greatness], the bull for the sin-offering, the two rams and a basket of matzos.

Assemble the entire congrega-tion at the entrance of the Tent of Meeting.

Moshe did that which Adonoy commanded him and the congregation was assembled at the entrance of the Tent of Meeting.

Moshe said to the congregation, This is the edict that Adonoy commanded to do.

Moshe brought Aharon and his sons near and bathed them in water.

He placed the tunic on him, girded him with the sash, dressed him in the robe, placed the ephod on him girded him with the ephod -sash and tightened it for him.

He put the breastplate on him and he placed in the breastplate the urim and the tumim.

He placed the turban on his head and he placed, on the front of the turban, the golden plate, the crown of holiness, just as Adonoy commanded Moshe.

Moshe took the anointing-oil [of inaugurating to greatness] and anointed [inaugurated] the Tabernacle [to greatness] and everything inside it and sanctified them.

He sprinkled some of it on the altar seven times; he anointed [inaugurated to greatness] the altar and all its utensils, the washing basin and its base, to sanctify them.

He poured some of the anointing-oil [which inaugurates to greatness] on Aharons head and anointed [inaugurated] him [to greatness], to sanctify him.

Moshe brought near the sons of Aharon and dressed them in tunics, girded them with sashes, and tied high turbans for them [to wear], just as Adonoy commanded Moshe.

He brought near the sin-offering bullock and Aharon and his sons laid their hands on the head of the sin-offering bullock.

He slaughtered it; and Moshe took the blood and put it atop the corners of the altar all around with his finger and he purified the altar. He poured the blood into the base of the altar and sanctified it, to atone upon it.

He took all the fat on the innards, the lobe of the liver, the two kidneys and their fats and Moshe burned [them] on the altar.

The bullock, its skin, its flesh and its waste [that are in its intestines], he burned in fire, beyond the encampment, just as Adonoy commanded Moshe.

He brought the burnt-offering ram and Aharon and his sons laid their hands on the rams head.

He slaughtered it; and Moshe sprinkled the blood all around the altar. He severed the rams limbs; and Moshe burned the head and the severed limbs and the fat.

He washed the innards and feet in water; and Moshe burned the entire ram on the altar. It is a burnt-offering; for a pleasing fragrance [to be accepted with favor], a fire-offering to [an offering before] Adonoy, just as Adonoy commanded Moshe.

He brought the second ram, the ram for the installation-offering [offerings]; and Aharon and his sons laid their hands on the rams head. He slaughtered it; and Moshe took some of its blood and he put it on [the upper part of] Aharons right earlobe [ear], on the thumb of his right hand and the big toe of his right foot.

He brought the sons of Aharon; and Moshe put some blood on [the upper part of] their right earlobes [ears] and on the thumbs of their right hands and on the big toes of their right feet. Moshe sprinkled the blood all around the altar.

He took the fat and the fat tail, all the fat on the innards, the lobe of the liver, the two kidneys and their fats and the right thigh.

From the basket of matzos which [was] before Adonoy he took one matzoh loaf, one oil-bread and one wafer and he placed them on the fats and on the right thigh.

He put them all on Aharons palms and on the palms of his sons and he waved [lifted] them [up] as a wave-offering [an uplifted-offering] before Adonoy.

Moshe took them from their palms and he burned them on the altar in addition to the burnt-offering; they are installation-offerings for a pleasing fragrance [offerings to be accepted with favor], it is a fire-offering to [an offering before] Adonoy.

Moshe took the breast and waved [lifted] it [up] [as] a wave-offering [an uplifted-offering] before Adonoy. From the ram for the installation-offering [offerings]—that was the portion of Moshe—just as Adonoy commanded Moshe.

Moshe took some anointing-oil [which inaugurates to greatness] and some blood that was on the altar and sprinkled it on Aharon, on his garments, and on his sons and on his sons garments with him. He sanctified Aharon and his garments and his sons and his sons garments with him.

Moshe said to Aharon and to his sons Cook the flesh at the entrance of the Tent of Meeting and you shall eat it there [with] the bread that is in the installation basket [of sacrifices] just as I commanded, saying; Aharon and his sons shall eat them.

Whatever flesh and bread is left over, you shall burn them in fire.

From the entrance of the Tent of Meeting you shall not go out for seven days until the time that your days of installation [sacrifices] are complete, because for seven days your hands [sacrifices] will be filled [offered].

Just as you have done on this day, Adonoy commanded him to do, to bring about atonement.

At the entrance of the Tent of Meeting you shall sit day and night for seven days and keep the charge of [the Word of] Adonoy and you will not die, because I have been thus commanded.

Aharon and his sons fulfilled all the edicts that Adonoy commanded through Moshe.

Chapter 9

And it was on the eight day [that] Moshe called to Aharon and to his sons and to the elders of Israel.

He said to Aharon, Take, for yourself, a young calf, for a sin-offering and a ram—for a burnt-offering—unblemished ones, and bring them before Adonoy.

To Bnei Yisroel you shall speak, saying, take a he-goat, for a sin-offering and a calf and a lamb, both one year old—unblemished—for a burnt-offering,

an ox and a ram for a peace[sacred]-offering, to sacrifice before Adonoy and a meal-offering mixed with oil, for today, [the Glory of] Adonoy will appear [become revealed] to you.

They took that which Moshe commanded, before the Tent of Meeting; and the entire congregation approached and they stood before Adonoy.

Moshe said: This is what Adonoy commanded you to do: and the glory of Adonoy will appear [become revealed] to you.

Moshe said to Aharon: Approach the altar and perform [the services of] your sin-offering and your burnt-offering and atone on your [own] behalf and on behalf of the people; and perform [the service of] the peoples offering and atone on their behalf, just as Adonoy commanded.

Aharon approached the altar and slaughtered the calf that he had for a sin-offering.

Aharons sons brought the blood to him and he dipped his finger into the blood and put it atop the corners of the altar and he poured the [remaining] blood into the base of the altar.

The fat, kidneys and the lobe of the liver from the sin-offering, he burned on the altar, just as Adonoy commanded Moshe.

The flesh and the skin, he burned in a fire beyond the encampment.

He slaughtered the burnt-offering; and Aharons sons presented the blood to him, and he sprinkled it all around the altar.

They presented the burnt-offering to him with its limbs severed and [with] the head, and he burned them on the altar.

He washed the innards and the feet and burned them on the burnt-offering, on the altar.

He brought the peoples offering; he took the peoples sin-offering-goat, and he slaughtered it and offered it as a sin-offering [atoned with its blood], in the same manner as the first one.

He brought the burnt-offering and he did it according to the rule.

He brought the meal-offering; he filled his palm from it and burned it on the altar: aside from the burnt-offering [that was brought] in the morning.

He slaughtered the ox and the ram, the peace[sacred]-offerings of the people; and Aharons sons presented the blood to him and he sprinkled it all around the altar.

The fats of the ox and of the ram; the fat-tail, the [fat] covering [the innards], the kidneys and the lobe of the liver.

They put the fats on top of the breasts and he burned the fats on the altar.

The breasts and the right thigh, Aharon waved [lifted up] [as] a wave-offering [an uplifted-offering] before Adonoy, just as Moshe commanded. Aharon raised his hands toward the people and he blessed them. He descended [from the altar where he] had offered the sin-offering, the burnt-offering and the peace[sacred]-offering.

And Moshe and Aharon went [in]to the Tent of Meeting and [then] they went outside and blessed the people, and the glory of Adonoy appeared [became revealed] to the entire people.

A fire came forth from before Adonoy and consumed what was on the altar; the burnt-offering and the fats. All the people saw and they raised their voices in praise, and they fell on their faces.

Chapter 10

Nodov and AviHu, Aharons sons, took, each of them his fire-pan, placed fire on it and then placed incense upon it and they brought before Adonoy a strange fire, which He had not commanded them.

A fire came forth from before Adonoy and consumed them, and they died in the presence of Adonoy.

Moshe said to Aharon It is as Adonoy spoke, saying: through those that are near me I shall be sanctified, and in the presence of the entire people I will be glorified, and Aharon was silent.

Moshe called to Mishael and to Elzafan the sons of Uziel, [the brother of the father of] Aharon's uncle, and said to them; Come closer and carry your brothers from the presence of the Sanctuary, to beyond the encampment.

They came closer and they carried them in their tunics to beyond the encampment, just as Moshe spoke.

Moshe said to Aharon and to Elozor and Isomor, his sons: Do not let your hair grow long and do not tear your garments so that you will not die and bring [Divine] anger on the entire congregation; your brothers, the entire House of Yisroel shall weep over the conflagration that Adonoy set ablaze.

From the entrance of the Tent of Meeting you shall not go forth lest you die; for the anointing oil of [the inauguration to greatness of] Adonoy is on you and they did as Moshe had said.

Adonoy spoke to Aharon, saying,

Do not drink wine or any other intoxicant, you and your sons with you, when you enter the Tent of Meeting and you will not die; this is an everlasting statute throughout your generations.

[So that you may] distinguish between what is sacred and what is mundane, between what is impure and what is pure.

[And that you may] teach Bnei Yisroel all the statutes that Adonoy spoke to them, through Moshe.

Moshe spoke to Aharon and to Elozor and Isomor, his surviving sons; Take the meal-offering which remains of the fire-offering [offerings] of Adonoy and eat it [as] matzos [matzoh] [unleavened] beside the altar, for it is holy of holies [=most holy].

You shall eat it in a sacred place, for it is your portion and the portion of your sons of the fire-offerings [offerings] of Adonoy, for so have I been commanded.

The breast of the wave-offering [uplifted-offering] and the thigh that is the separated portion you shall eat in a pure (undefiled) place, you and your sons and daughters with you, for as your portion and as the portion of your sons they are given from the sacrifices of the peace[sacred]-offerings of Bnei Yisroel.

The thigh that is the separated portion and the breast that is the wave-offering [uplifted-offering], on top of the fats of the fire offering [

offering], they shall bring, to wave [lift up] as a wave-offering [an uplifted-offering] before Adonoy. It will be for you and for your sons with you an everlasting statute, just as Adonoy commanded.

Regarding the goat of the sin-offering; Moshe made a detailed inquiry and behold! It was burned. He was angry with Elozor and Isomor, the remaining sons of Aharon, saying:

Why did you not eat the sin-offering in a sacred place, for it is holy of holies [=most holy], and He gave it to you, to bear the iniquity of the congregation, to atone for them before Adonoy.

Behold its blood was not brought inside the Sanctuary, you should certainly have eaten it in a holy place as I have commanded.

Aharon spoke [in reply] to Moshe, Behold, today they brought their sin-offerings and their burnt-offerings before Adonoy and then such [tragedy] befell me. If I had eaten the sin-offering today, would that have been good in the eyes of [fitting before] Adonoy?

Moshe heard, and it was good [pleasing] in his eyes.

Chapter 11

And Adonoy spoke to Moshe and to Aharon, saying to them:

Speak to Bnei Yisroel, saying: these are the living things that you may eat from among all the animals that are on the earth.

All that have a cloven hoof, and they [the hooves] are [completely] split and that [also] chews its cud [brings up dissolved food] among animals, you may eat it.

However, these in particular you may not eat of those that chew [bring up] their cud [dissolved food] and that have cloven hooves: the camel, for he chews [brings up] his cud [dissolved food] but does not have a split hoof it is unclean to you.

The [jumping] rabbit, for it chews [brings up] its cud [dissolved food] but does not have a cloven hoof it is unclean to you.

The hare, for it chews [brings up] its cud [dissolved food] but it does not have a cloven hoof it is unclean to you.

The pig, for though it has cloven hooves, and its hooves are [completely] split—it does not chew [bring up] its cud [dissolved food]—it is unclean to you.

You shall not eat of their flesh and you may not touch their carcasses; they are unclean to you.

These you may eat, of all things that are in water; all that have fins and scales in the waters, in oceans and in rivers; you may eat them.

All that do not have fins and scales [that are] in the oceans and rivers; of any creature that creeps in the water and of any living creature that is in the water; they are repulsive to you.

They shall be repulsive to you, you shall not eat of their flesh and their carcasses shall be repulsive by you.

Anything which does not have fins and scales in the water, is repulsive to you.

These you shall consider repulsive from among the fowl; they may not be eaten; they are repulsive: the eagle, the white-tailed eagle and the bearded vulture.

The falcon and the [tearing] vulture, to its kind.

Every raven, to its kind.

The ostrich, the owl, the seagull and the sparrow hawk, to its kind.

The little owl, the cormorant [fish drawer] and the eagle owl.

The horned owl, the pelican and the carrion vulture.

The [white] stork and the heron, to its kind. The hoopoe [mountain splitter] and the bat.

All winged insects that walk on four [legs] are repulsive to you.

However, these you may eat of all the flying insects that walk on four [legs], those which have knees extending above their legs so that it hops on the ground with them.

Of them, these you may eat; the locust, to its kind the solom -locust, to its kind, the grasshopper, to its kind and the chogov -hopper, to its kind.

All flying insects that have four feet are repulsive to you.

As for these, [animals], you can be made unclean; all those who touch their carcasses shall be unclean until the evening.

Anyone who carries of their carcasses; shall wash his garments and is unclean until the evening.

Thus every animal that has cloven hooves but its hooves are not [completely] split and it does not bring up its cud [dissolved food], they are unclean to you; all who touch them shall become unclean.

All [animals] that walk on their paws among all the living creatures that walk on four legs, they are unclean to you. All who touch their carcasses shall be unclean until the evening.

Whoever carries their carcasses shall wash his garments and is unclean until the evening; they are unclean to you.

These [also] are unclean to you among all creeping creatures that crawl on the ground; the weasel, the mouse and the toad, to its kind.

The hedgehog, the chameleon, the lizard, the slug and the mole.

These are unclean to you among all the creeping creatures. Whoever touches them when they are dead shall be unclean until the evening.

Everything, wherever a part of them may fall when they are dead, shall become unclean, such as a wooden vessel, or a garment, or a hide or a sack. Every vessel with which work is done, shall be brought [put] into water, and remains unclean until the evening, [then] it becomes clean.

Every earthen vessel into which a part of them may fall, everything that is within it becomes unclean, and you shall break it.

Of all foods that are eaten upon which water comes, shall be unclean.

Every beverage that is drunk, in any vessel, shall be impure.

Everything upon which any part of their carcasses fall, shall be unclean [even] an oven and a hearth shall be shattered, they are unclean and they shall be unclean to you.

However, a well-spring and a pit, a gathering of [place of gathered] water, shall be pure. [But] that which touches their carcasses shall be unclean.

If any part of their carcasses falls on any sowing seed that will be planted, it remains [ritually] clean.

If water was once placed on seeds and part of their carcasses fall upon them, they are unclean to you.

If any animal dies [of those] that are permitted to eat whoever touches its carcass shall be unclean until the evening.

Whoever eats of its carcass shall wash his garments and is unclean until the evening. Whoever carries its carcass shall wash his garments and is unclean until the evening.

Every creeping creature which crawls on the ground is repulsive, it may not be eaten.

Whatever crawls on its belly and whatever goes on four [legs] or whatever has many feet; regarding all creeping creatures that crawl on the ground; you may not eat them, for they are repulsive.

Do not make yourselves repulsive by [eating] any creeping creature that crawls, and do not make yourselves unclean with them, for you will become unclean because of them.

For I am Adonoy, your God; you shall sanctify yourselves and you shall become holy, for I am Holy and you shall not make yourselves unclean with any creeping creature that crawls on the ground.

For I am Adonoy, who brings you up from the land of Egypt to be your God. You shall be holy, for I am Holy.

This is the law concerning the animals and the fowl and of all living creatures that swarm in the waters and for all creatures that crawl on the earth.

To distinguish between the unclean and between the clean, and between the living creatures which may be eaten and between the living creature which may not be eaten.

Chapter 12

Adonoy spoke to Moshe saying:

Speak to Bnei Yisroel, saying, when a woman conceives and gives birth to a male child she will be ritually unclean for seven days; as the days of her menstrual flow [the state of her impure 'separation'], she will be unclean.

On the eighth day, the flesh of his foreskin shall be circumcised.

For thirty-three days she will remain [in the status] that the blood [she sees] is ritually pure. She shall not touch anything holy and she shall not come into the Sanctuary, until the days of her purity are completed. If she gives birth to a female she will be unclean for two weeks [fourteen days] as during her menstruation ['separation']. For sixty-six days she will remain [in the status] that the blood [she sees] is ritually pure.

When the days of her purification are completed, be it for a son or for a daughter, she shall bring a lamb, in its first year, as a burnt-offering and a young pigeon or a turtledove as a sin-offering, to the entrance of the Tent of Meeting, to the kohein.

He will bring it before Adonoy and atone for her and she will be cleansed from the source [impurity] of her blood; this is the law regarding the woman who gives birth to a male or to a female.

If she cannot afford [to acquire] a lamb she shall take two turtledoves or two young pigeons; one as a burnt-offering and one as a sin-offering. The kohein will atone for her and she will be cleansed.

Chapter 13

Adonoy spoke to Moshe and to Aharon, saying:

When a person will have, in the skin of his flesh a spot of intense [deep] whiteness or an off-white spot, or a snow-white spot, and it forms on the skin of his body [like] the plague of tzoraas, ['confinement'] he shall be brought to Aharon, the kohein, or to one of his sons, the kohanim.

The kohein shall see the plague in the skin of the flesh and [if] the hair in the skin-eruption has turned white and the appearance of the plague is deeper than the skin of his body, it is the skin-eruption of tzoraas. ['confinement'] The kohein shall see it and declare him [to be] unclean.

If it is a snow-white spot in the skin of the flesh and it does not appear deeper than the skin and the hair did not turn white, the kohein shall confine the plague for seven days.

The kohein shall see him on the seventh day and behold! [if] the skin-eruption has maintained its hue [remained as it was]; the skin-eruption did not spread [increase] in the skin. The kohein shall confine him for seven days, a second time,

The kohein shall see him on the seventh day for the second time and behold! [if] the skin-eruption became dimmer and the skin-eruption did not spread [increase] in the skin, the kohein shall declare him [to be] clean; it is [merely] a [removed] white discoloration. He shall wash his garments and he will be cleansed.

If the [removed] white discoloration has spread [increased] in the skin after it was shown to the kohein, who pronounced that it was clean, it must be shown a second time to the kohein.

The kohein shall see and behold! [if] the [removed] white discoloration has spread [increased] in the skin, the kohein shall declare him unclean, it is tzoraas. ['confinement']

When there is a skin-eruption of tzoraas ['confinement'] on a person he shall be brought to the kohein.

The kohein shall see and behold! there is an intensely [deep] white spot on the skin and it has turned the hair white or there is [an impression of] healthy flesh in the spot of intense [deep] whiteness, it is an old tzoraas ['confinement'] in the skin of his body and the kohein shall declare him unclean he shall not confine him, since he is [obviously] unclean.

And if the tzoraas ['confinement'] sprouts on the skin and if the tzoraas ['confinement'] covered the entire skin of the [one affected by] the eruption from his head until his feet to the extent that the kohein can see.

The kohein shall see and behold! the tzoraas ['confinement'] has covered all of his body, he shall declare the skin-eruption to be cleansed, it has turned completely white, he is clean.

On the day that healthy flesh appears on him, he will become unclean. The kohein shall see the healthy flesh and declare him unclean. The healthy flesh is unclean, it is tzoraas. ['confinement']

Or, if the healthy flesh turns again and it was changed to white, he shall come [be brought] to the kohein.

The kohein shall see him, and behold! the skin-eruption has turned white; the kohein shall declare the skin-eruption to be clean, he is clean.

When a person has on his skin an inflammation that has healed.

If there was on the area of the inflammation a spot of intense [deep] whiteness or a snow-white spot tinged with red it shall be shown to the kohein.

The kohein shall see it and behold! its appearance is lower than the skin, and its hair has turned white, the kohein shall declare him unclean; It is the skin-eruption of tzoraas ['confinement'] that has sprouted through the inflammation.

If the kohein looks at it and behold! there is no white hair in it, and it is not lower than the skin and it is faint, the kohein shall confine him for seven days.

If it spread [increased] in the skin, the kohein shall declare him unclean, it is a skin eruption.

If the snow-white spot remains in its place and it did not spread [increase], it is [merely] a scar [an impression] of the inflammation and the kohein shall declare him clean.

When a person has on his skin a burn from a fire and [on] the healthy flesh [impression] of the burnt part, came a snow-white spot tinged with red or pure white spot.

The kohein shall see it and behold! the hair has turned white in the snow-white spot and its appearance is deeper than the skin; it is tzoraas ['confinement'] that has sprouted in the burn. The kohein shall declare him unclean, it is the skin-eruption of tzoraas. ['confinement']

If the kohein shall see it, and behold! there is not, in the snow-white spot, any white hair and it is not lower than the skin, and it is faint. The kohein shall confine him for seven days.

The kohein shall see him on the seventh day. If it has spread [increased] in the skin, the kohein shall declare him unclean, it is the skin-eruption of tzoraas. ['confinement']

If the snow-white spot remains in its place and it did not spread [increase] in the skin and it is faint, it is the [deep] white spot of

the burn. The kohein shall declare him clean for it is [merely] the scar [impression] of the burn.

If a man or a woman will have a skin-eruption on the head or in the beard.

The kohein shall see the skin-eruption, and behold! its appearance is deeper than the skin and there is thin golden [reddish] hair in it. The kohein shall pronounce it unclean, It is a nesek, it is tzoraas ['confinement'] of the head or the beard.

When the kohein will see the skin eruption of nesek —and behold! it does not appear deeper than the skin and there is no black hair in it, the kohein shall confine [the one affected by] the skin-eruption of the nesek for seven days.

The kohein shall see the skin-eruption on the seventh day, and behold! the nesek did not spread [increase] and there was no golden [reddish] hair in it and the appearance of the nesek is not deeper than the skin. He shall be shaved [shave around the nesek] but he shall not shave [close to] the nesek, and the kohein shall confine the nesek for a second seven day period.

The kohein shall see the nesek on the seventh day and behold! if the nesek did not spread [increase] in the skin and its appearance is not deeper than the skin. The kohein shall declare him clean. He shall wash his garments and he will be clean.

If the nesek spreads [increases] [extensively] in the skin after he is pronounced clean,

the kohein shall see him and behold! the nesek has spread [increased] in the skin. The kohein shall not [even] look for golden [reddish] hair, he is unclean.

If the nesek remained the same as it was and black hair grew in it, the nesek is healed, he is clean, and the kohein shall declare him clean.

When a man or a woman have in the skin of their flesh—white spots.

The kohein shall see, and behold! in the skin of their flesh are dim white spots, it is [merely] scurf that has sprouted in the skin; it is clean.

If a mans hair falls out, he is [merely] bald; he is clean.

If, on the front of his head his hair falls out, he is [merely] frontally bald; he is clean.

If there will be, in the baldness in back of the head or in the baldness in front of the head a white skin-eruption, tinged with red, it is tzoraas ['confinement'] sprouting in his frontal baldness or in his posterior baldness.

The kohein shall see him, and behold! the spot of intense [deep] whiteness is tinged with red in his frontal baldness or in his posterior baldness just as the appearance tzoraas ['confinement'] of the skin of the flesh.

He is a person with tzoraas, ['confinement'] he is unclean. The kohein shall declare him unclean; his skin-eruption is on his head.

The tzorua [one who is 'confined']—[the person] who has the skin-eruption—his garments shall have a tear in them, his hair shall be grown long, and he must cover his head down to his upper lip [like a mourner], and [do not become] Unclean, [do not become] unclean, shall he call out.

All the days in which the skin-eruption is on him he shall be unclean; he is unclean. He shall dwell alone; his dwelling shall be beyond the encampment.

When in a garment there is a skin-eruption of tzoraas, ['confinement'] whether a woolen garment or in a linen garment.

Or if it is the warp [lengthwise] threads, or in the woof [widthwise] threads, in a linen garment, or a woolen garment, or on leather or in any object made of leather.

If the plague is deep green or deep red [green or red], in the garment, or in the leather hide or in the warp threads, or in the woof threads, or if it is in any object made of leather; it is the eruption of tzoraas ['confinement'] and it shall be shown to the kohein.

The kohein shall see the plague and confine the eruption, for seven days. He shall see the eruption on the seventh day. If the eruption has spread [increased] in the garment or in the warp thread, or in the woof thread, or in the leather hide, or in the work made of leather, it is a prickly tzoraas, ['confinement' of loss] it is unclean.

He shall burn the garment, or the warp [lengthwise] threads, or the woof [widthwise] threads, be it in wool or in linen, or in all leather made objects, in which there is the eruption. For it is a prickly tzoraas. ['confinement' of loss] It shall be burned in fire.

If the kohein will see, and behold! the eruption did not spread [increase] in the garment, or in the warp threads, or in the woof threads, or in any leather made object.

The kohein shall command that they shall wash the article having the eruption, and confine it for seven days, a second time.

The kohein shall see it after the eruption was washed and behold! [even if] the eruption did not change its hue [from what it was] and the eruption did not spread [increase]; it is unclean, you shall burn it in fire. It is a deep mark [break] be it in a worn [garment] or in a new [garment].

If the kohein saw and behold! the eruption grew faint after it was washed; he shall tear it from the garment, or from the leather, or from the warp threads or from the woof threads.

If it will appear again, in the garment or in the warp [lengthwise] threads, or in the woof [widthwise] threads, or in any leather-made object, it is a recurrent outbreak of tzoraas. You shall burn the article having the eruption in fire.

The garment, or the warp threads, or the woof threads, or any leather objects that were washed and the eruption disappears from them, it shall be washed a second time and it shall be purified.

This is the law of the eruption of tzoraas ['confinement'] be it in a woolen garment, or a linen garment, or in the warp [lengthwise] thread, or in the woof [widthwise] thread, or in any leather-made object, that it be pronounced pure, or that it be pronounced impure.

Chapter 14

And Adonoy spoke to Moshe, saying:

This shall be the law regarding the person with tzoraas ['confinement'] on the day of his purification, he shall be brought to the kohein.

The kohein shall go out beyond the encampment. The kohein shall see; and behold! the skin-eruption of tzoraas ['confinement'] has healed from the person with tzoraas ['confinement'].

The kohein shall command to take for the person undergoing purification two live, pure [kosher] birds, cedar wood, crimson [colored] thread and hyssop.

The kohein shall command to slaughter the one bird in an earthenware vessel, over running water.

[As for] the living bird, he shall take it; and the cedar wood, the crimson [colored] thread and the hyssop and immerse them and the live bird in the blood of the slaughtered bird, over the running water.

He shall sprinkle on the person undergoing purification from the tzoraas ['confinement'], seven times and make him pure; and send the live bird into the open field.

The person undergoing purification shall wash his garments, and shave off all of his hair, and bathe in water, and he will become purified. After

[this], he may come into the encampment. He must remain, outside of his tent, for seven days.

It shall be, that on the seventh day, he shall shave off all of his hair, [that of] his head, his beard and his eyebrows; he shall shave off all of his hair. He shall wash his garments, and bathe his body in water and become purified.

On the eighth day, he shall take two unblemished lambs and one ewe in her first year, unblemished, and three tenths fine flour, for a meal-offering, mixed with oil and one log of oil.

The kohein doing the purification, shall place the man undergoing the purification and the [aforementioned] items, before Adonoy, at the entrance of the Tent of Meeting.

The kohein shall take one lamb and bring it as a guilt-offering, and (with) the log of oil and wave [lift] them [up] as a wave-offering [an uplifted offering] before Adonoy.

He shall slaughter the lamb in the place where he slaughters the sin-offering and the burnt-offering, in the sacred place; for, just as the sin-offering-is the guilt-offering; it belongs to the kohein, it is most holy.

The kohein shall take from the blood of the guilt-offering and the kohein shall put it on the middle ridge [upper part] of the right ear of the person being purified, and on the thumb of his right hand and on the big toe of his right foot.

The kohein shall take from the log of the oil and he shall pour it onto the koheins left palm.

The kohein shall immerse his right finger in some of the oil that is on his left palm and he shall sprinkle some of the oil with his finger seven times before Adonoy.

From the remaining oil that is on his palm, the kohein shall put on the middle ridge [upper part] of the right ear of the person being purified, and on the thumb of his right hand, and on the big toe of his right foot; on [over] the blood of the guilt-offering.

Whatever oil remains that is on the palm of the kohein, he shall put on the head of the person undergoing purification. The kohein will atone for him before Adonoy.

The kohein shall do (offer) the sin-offering and atone for the person undergoing purification from his impurity and afterwards he shall slaughter the burnt-offering.

The kohein shall raise up the burnt-offering and the meal-offering onto the altar and the kohein will atone for him and he will be purified.

If he is poor and his means are not sufficient, he shall take one lamb as a guilt-offering, for a wave-offering [an uplifted offering] to atone for him and one tenth fine flour mixed with oil, as a meal-offering and a log of oil.

And two turtledoves or two young pigeons such as his means suffice. One shall be for a sin-offering and one shall be for a burnt-offering.

He shall bring them on the eighth day of his purification, to the kohein, to the entrance of the Tent of Meeting, before Adonoy.

The kohein shall take the guilt-offering sheep and the log of oil and the kohein shall wave [lift] them [up] as a wave-offering [an uplifted offering] before Adonoy.

He shall slaughter the guilt-offering lamb. The kohein shall take some blood of the guilt-offering and put it on the middle ridge [upper part] of the right ear of the person undergoing purification, and on the thumb of his right hand and the big toe of his right foot.

The kohein shall pour some of the oil onto the koheins left palm.

The kohein shall sprinkle, with his right finger, some of the oil that is on his left palm, seven times before Adonoy.

The kohein shall put some of the oil that is on his palm, on the middle ridge [upper part] of the right ear of the person undergoing

purification, and on the thumb of his right hand and on the big toe of his right foot, on the place of the blood of the guilt-offering. What remains of the oil that is on the palm of the kohein, he shall put on the head of the person undergoing purification, to achieve his atonement before Adonoy.

He shall do (offer) one of the turtledoves or of the young pigeons, from that which his means suffice, that for which his means are sufficient, one for a sin-offering, and the other for a burnt-offering with the meal-offering. The kohein will atone for the person undergoing purification before Adonoy.

This is the law of whoever has the skin-eruption of tzoraas ['confinement'] whose means are not sufficient in his purification.

Adonoy spoke to Moshe and to Aharon, saying:

When you will come into the land of Canaan that I will give to you for a possession, and I shall put the eruption of tzoraas ['confinement'] in the house of the land of your possession.

Whoever's house it is, shall come and tell to the kohein, saying, Something like an eruption has appeared to me in the house.

The kohein shall command, and they shall empty the house [of its contents] before the kohein will come to see the eruption so everything in the house shall not become impure. Afterwards, the kohein shall come to see the house.

He shall see the eruption and behold! The eruption is in the walls of the house; impressions, of greenest green or of reddest red [green or red] and they appear to be lower than the [surface of] the wall.

The kohein shall go out of the house to the entrance of the house, and place the house under quarantine for seven days.

The kohein shall return on the seventh day and shall see; and behold! the eruption has spread [increased] in the walls of the house.

The kohein shall command and they shall remove the stones in which there is the eruption and cast them away, beyond the city to an impure place.

He shall scrape the house from the inside, all around, and they shall throw away the earth that they scraped, beyond the city, to an impure place.

They shall take other stones, and they shall bring them to replace the stones, and he shall take other earth and plaster the house.

If the eruption returns and sprouts in the house after the stones were removed, and after the house was scraped, and after it was plastered, the kohein shall come and see; and behold! the eruption has spread [increased] in the house; prickly tzoraas ['confinement' of loss] is in the house, it is impure.

He shall dismantle the house; its stones and its wood and all the earth of the house. He shall take it out beyond the city, to an impure place.

Whoever will come inside the house [during] all the days of its confinement, shall be impure until the evening.

Whoever will lie down inside the house shall wash his garments. Whoever will eat inside the house shall wash his garments.

If the kohein shall come and see; and behold! the eruption did not spread [increase] in the house after the house was plastered, the kohein shall pronounce the house [to be] pure, for the eruption has been healed.

He shall take, to purify the house, two birds, cedar wood, crimson [colored] thread and hyssop.

He shall slaughter one bird in an earthenware vessel, over running water. He shall take the cedar wood, the hyssop, the crimson [colored] thread and the live bird and immerse them in the blood of the slaughtered bird and in the running water, and sprinkle the house seven times.

He shall purify the house with the blood of the bird, and with the running water, and with the live bird, the cedar wood, the hyssop and the crimson [colored] thread.

He shall send the living bird, beyond the city into the open field, and atone for the house and it shall be purified.

This is the law for all the eruptions of tzoraas ['confinement'] and for the nesek.

For tzoraas ['confinement'] of the garment and of the house.

For the spot [deeply] white as wool, for the spot that is nearly as white and for the spot white as snow.

To teach [the law] of the day of becoming impure and of the day of becoming pure; this is the law of tzoraas ['confinement'].

Chapter 15

Adonoy spoke to Moshe and to Aharon, saying:

Speak to Bnei Yisroel and say to them; should [discharge] flow from the body of any man, [because of] his discharge, he is impure.

This is the law of his impurity, when his discharge flows; His flesh drips [with] his discharge or his flesh is stopped up by his discharge, it causes him to become impure.

Every bed [Anything that is used specifically for sleeping], upon which will lie a zov [a person from whom a discharge flows,] shall become impure. Every vessel upon which he sits, shall become impure.

A person who touches his bed shall wash his garments and bathe in water and is impure until the evening.

Whoever sits on the vessel that was sat upon by a zov shall wash his garments and bathe in water and is impure until the evening.

Whoever touches the flesh of a zov shall wash his garments and bathe in water and is impure until the evening.

If the zov spits on a ritually clean person, he shall wash his garments and bathe in water and is impure until the evening.

Anything that is used for riding upon which a zov will ride shall become impure.

Anyone who touches anything which is beneath him shall be impure until the evening. and whoever carries them shall wash his garments and bathe in water and is impure until the evening.

If a zov touches anyone and his hands were not rinsed in water, he shall wash his garments and bathe in water and is impure until the evening.

An earthenware vessel which the zov will touch shall be broken. Any wooden vessel shall be rinsed in water.

When a zov will become ritually clean, from his discharge-impurity, he shall count for himself seven days for his purification and wash his garments, and bathe in running water, and he will be purified.

On the eighth day he shall take for himself two turtledoves or two young pigeons and come before Adonoy, to the entrance of the Tent of Meeting and give them to the kohein.

The kohein shall do (offer) them, one as a sin-offering and the [other] one as a burnt-offering. The kohein will atone for him before Adonoy, from his discharge-impurity.

A man, if semen issues from him, he shall bathe his entire body in water and is impure until the evening.

Any garment and any leather object upon which there is semen shall be washed in water and is impure until the evening.

A woman, with whom a man will lie conjugally; they shall bathe in water, and are impure until the evening.

When a woman has a discharge [and] the discharge will be blood in her body, for seven days she will be in [the state of] her menstrual impurity ['separation']. Anyone who touches her will be impure until the evening.

Everything that she sleeps on, during her menstrual impurity ['separation'], will become impure and everything that she sits on will be impure.

Anyone who touches what she slept on, shall wash his garments and bathe in water and is impure until the evening.

Anyone who touches any vessel that she sits on, shall wash his garments and bathe in water and is impure until the evening.

If he is on the bed or on the vessel that she is sitting on, when he touches it, he shall be impure until the evening.

If a man will lie conjugally with her, her menstrual impurity ['separation'] will be on him and he is impure for seven days. Anything used for sleeping—if he should sleep on it—it will be impure.

When a woman discharges her blood-flow, many days outside her menstrual cycle [period of 'separation'], or if it flows after her menstrual cycle ['separation'], all the days of her discharge-impurity shall be as her days of menstrual impurity ['separation']; she is impure.

Anything used for sleeping upon which she will lie [on] any of her discharge-impurity-days, as the bed of her menstrual impurity ['separation'] it shall be to her. Every vessel upon which she sits will be impure, just as [is] her menstrual-impurity [the impurity of her 'separation'].

Anyone that touches them will be impure and he shall wash his garments and bathe in water and is impure until the evening.

When she has become pure from her discharge-impurity, she shall count seven days for herself and afterwards she becomes purified.

On the eighth day she shall take for herself, two turtledoves or two young pigeons and she shall bring them to the kohein, to the entrance of the Tent of Meeting.

The kohein shall do (offer) one as a sin-offering and the [other] one as a burnt-offering. The kohein will atone for her before Adonoy from her discharge-impurity.

You shall separate Bnei Yisroel from their impurities and they will not die because of their impurities through their defilement of My dwelling in their midst.

This is the law of the zov and of him from whom semen issues to become impure through it.

For the menstruant [woman who is impure] during her period of separation and for one who has a discharge for a male and for a female; and for the man that will lie conjugally with an impure woman.

Chapter 16

And Adonoy spoke to Moshe after the death of two sons of Aharon, who brought an [unauthorized] offering [strange fire] before Adonoy and they died.

Adonoy spoke to Moshe: Speak to your brother Aharon that he not come at all times into the Holy [Sanctuary] that is inside of the Curtain, before the Ark-cover that is on the Ark so that he not die, for in a cloud I shall appear [become revealed] on the [House of the] Ark-cover.

With this shall Aharon come into the Holy [Sanctuary]; with a young bullock, for a sin-offering and a ram, for a burnt-offering.

He shall don a sanctified, linen tunic and linen pants shall be on his body. He shall gird himself with a linen sash and place a linen turban on his head. These are sacred garments; he shall bathe his body in water and clothe himself in them.

He shall take, from the congregation of Israel two he-goats for sin-offerings and one ram for a burnt-offering.

Aharon shall bring the sin-offering bullock which is his and atone on his own behalf and on behalf of his household.

He shall take the two he-goats and stand them before Adonoy, at the entrance of the Tent of Meeting.

Aharon shall put lots on the two he-goats; one lot [marked] for [the Name of] Adonoy and one lot [marked] for Azazel.

Aharon shall bring the goat upon which the lot [marked] for [the Name of] Adonoy came up and do (offer) it as a sin-offering.

The goat upon which came up the lot [marked] for Azazel shall be placed, alive, before Adonoy, to achieve atonement with it to send it to Azazel, in the desert.

Aharon shall bring the sin-offering-bullock which is his and atone on his behalf and on behalf of his household, and he shall slaughter his sin-offering-bullock.

He shall take a full hand-shovel of fiery coals from atop the altar, which is before Adonoy and full handfuls of finely-ground incense and he shall bring [them] inside of the curtain.

He shall put the incense [spices] on the fire before Adonoy and the cloud of incense will cover the Ark-cover that is on the [tablets of] Testimony, that he not die.

He shall take some of the bullocks blood and he shall sprinkle with his finger, above the surface of the Ark-cover on its eastern part; and before the Ark-cover, he shall sprinkle, some blood, with his finger, seven times.

He shall slaughter the he-goat sin-offering that belongs to the people, and he shall bring its blood inside of the Curtain. He shall do [with] its blood just as he did with the bullocks blood and he shall sprinkle it on the Ark-cover and before of the Ark-cover.

He will atone for the Sanctuary, from the impurities of Bnei Yisroel and from their rebellious sins for all their transgressions. He shall do likewise for the Tent of Meeting, that dwells with them in the midst of their impurity.

No man shall be present in the Tent of Meeting when he comes in to atone for the Holy [Sanctuary] until he leaves. He shall atone on his behalf and on behalf of his household and on behalf of the entire assembly of Israel.

He shall go out to the altar that is before Adonoy and atone on it. He shall take some of the bullocks blood and some of the he-goats blood and put it atop the corners of the altar, all around.

He shall sprinkle on it from the blood that is on his finger seven times and purify it and sanctify it from the impurities of Bnei Yisroel.

When he finishes atoning for the Holy [Sanctuary] and [for] the Tent of Meeting and [for] the altar he shall bring the live he-goat.

Aharon shall lay his two hands on the head of the live he-goat and confess on it all the iniquities of Bnei Yisroel and all their rebellious transgressions for all their sins, and put them on the head of the goat and send it away with the man [so] designated, to [go to] the desert. The goat shall carry upon itself all of their iniquities to a desolate [an uninhabited] land, and [the man shall] send the goat into the desert. Aharon will [then] come into the Tent of Meeting and remove the linen garments that he wore when he came into the Holy [Sanctuary] and place [hide] them there.

He shall wash his flesh in water in a sacred place and don his garments. He shall go out and do (offer) his burnt-offering and the peoples burnt-offering and atone on his behalf and on behalf of the people.

The fat of the sin-offering, he shall burn on the altar.

He who sends [brings] the goat to Azazel shall wash his garments, and bathe his body in water, and afterwards he shall come into the encampment.

The sin-offering-bullock and the sin-offering-goat whose blood was brought to achieve atonement in the Holy [Sanctuary], he shall have removed beyond the encampment. They shall burn in fire their skins, their flesh and their waste [that are in their intestines].

He who burns them shall wash his garments and bathe his body in water and afterwards he shall come into the encampment.

It shall be for an everlasting statute for you; in the seventh month, on the tenth of the month, you shall afflict yourselves and not do any work, the native-born [settled one] and the proselyte residing [that converts] among you.

For on this day He will make atonement for you, to purify you from all your sins, before Adonoy, you will be purified.

It is a Shabbos of Shabbosos to you and you must afflict yourselves; it is an everlasting statute.

The kohein will atone—he who himself will be anointed [inaugurated to greatness] and who will be initiated—[offer his sacrifice] to serve in his fathers stead and dress in the linen garments, the sacred garments. He will atone for the Holy [Sanctuary]; and for the Tent of Meeting and for the altar, he will atone; for the kohanim and for the entire people of the congregation, he will atone.

This shall be for you as an everlasting statute, to achieve atonement for Bnei Yisroel from all their sins, once a year. He did as Adonoy commanded Moshe.

Chapter 17

Adonoy spoke to Moshe, saying:

Speak to Aharon and to his sons and to all Bnei Yisroel and say to them; this is the edict that Adonoy commanded, saying:

Each and every person of the House of Israel who will slaughter an ox, lamb, or goat within the encampment or who will slaughter [it] beyond the encampment.

And to the entrance of the Tent of Meeting he did not bring it so that it may be brought as an offering to [before] Adonoy, before the Mishkan of Adonoy; it shall be considered for that person as blood, he has spilled blood, and that person shall be cut off from among his people.

So that Bnei Yisroel shall bring their sacrifices that they [would] slaughter on the field, and [instead] they shall bring them to [before] Adonoy to the entrance of the Tent of Meeting, to the kohein, and slaughter them as peace[sacred]-offerings to [before] Adonoy.

The kohein shall sprinkle the blood on the altar of Adonoy at the entrance of the Tent of Meeting and burn the fat as a pleasing fragrance to [to be accepted with favor before] Adonoy.

They shall no longer slaughter their sacrifices to the demons after which they go astray. This shall be an everlasting statute for them, for their descendants.

To them you shall say: each and every person of the House of Israel and from the proselyte who will reside [convert] among them, who will bring a burnt-offering or sacrifice [sacred-offering], and to the entrance of the Tent of Meeting he does not bring it, that it be offered to [before] Adonoy; that person shall be cut off from his people.

Each and every person of the House of Israel and from the proselyte who resides [converts] among them who will eat any blood; I shall direct my anger on the soul of him [person] who eats the blood and I will cut it off from among its people.

For [the] soul of the body is in the blood and I have given it to you [to be placed] on the altar to achieve atonement for your souls, for it is the blood that will achieve atonement for the soul.

Therefore, I have said to Bnei Yisroel: Every soul [person] among you shall not eat blood. The proselyte residing [that converts] among you shall not eat blood.

Each and every person of the House of Israel and from the proselyte residing [that converts] among them who will ensnare [the catch] any wild animal or fowl that is permitted to be eaten, he shall spill its blood and cover it with earth.

For [as to] the life of all flesh, its blood is its life, and I have said to Bnei Yisroel: The blood of any flesh, you should not eat, for, the life of all flesh is its blood. Whoever eats of it, shall be cut off. Anybody that will eat an improperly slaughtered animal or an animal with a fatal defect among the native-born [settled one] and the proselyte, shall wash his clothing and bathe in water and is impure until the evening, and [then] becomes purified. If he does not wash [his clothes] and does not bathe his flesh, he bears [the burden of] his iniquity.

Chapter 18

Adonoy spoke to Moshe, saying.

Speak to Bnei Yisroel and say to them I am Adonoy, your God.

After the practice of the [people of the] Land of Egypt in which you have lived, you shall not do, and the practice of the [people of the] Land of Canaan, to which I am bringing you, you shall not do and you shall not follow their statutes [customs].

You shall fulfill My laws and you shall keep My statutes to follow them, I am Adonoy, your God.

You shall keep My statutes and My laws which if a man obeys he shall live through them [in the World to Come]; I am Adonoy.

Each and every person—to any of his close kin—You shall not approach to uncover [their] nakedness, I am Adonoy.

The nakedness of your father and the nakedness of your mother you shall not uncover; she is your mother, you shall not uncover her nakedness.

The nakedness of your fathers wife you shall not uncover; it is your fathers nakedness.

The nakedness of your sister [whether she is] your fathers daughter or your mothers daughter; whether she is born in the house [to your father from another woman], or she is born outside [to your mother from another man], you shall not uncover their nakedness.

The nakedness of your sons daughter or your daughters daughter; you shall not uncover their nakedness, for their nakedness is your own.

The nakedness of the daughter of your fathers wife who is born to your father; she is your sister, you shall not uncover her nakedness.

The nakedness of your fathers sister you shall not uncover; she is your fathers kin.

The nakedness of your mothers sister you shall not uncover, for she is your mothers kin.

The nakedness of your fathers brother you shall not uncover. You shall not approach his wife, she is your aunt [the wife of your father's brother].

The nakedness of your daughter-in-law you shall not uncover; she is your sons wife, you shall not uncover her nakedness.

The nakedness of your brothers wife you shall not uncover; it is your brothers nakedness.

The nakedness of a woman and her daughter you shall not uncover. The daughter of her son and the daughter of her daughter you shall not take to uncover her nakedness, they are kin; it is lewdness [a sinful plan]. You shall not take a woman and her sister to vex [her] to uncover her nakedness with the other, in her lifetime.

To a woman while in her menstrual impurity [the state of her impure 'separation'], you shall not approach to uncover her nakedness.

With your friends wife you shall not lie carnally, to defile yourself through her.

You shall not hand over any of your children to be passed through [the worship of] Molech and you shall not defile the Name of your God, I am Adonoy.

You shall not lie with a male [conjugally] as one lies with a woman; it is an abomination.

Together with any animal you shall not lie [conjugally] to defile yourself with it. A woman shall not stand before an animal to copulate with it [control her]; it is defilement.

Do not defile yourselves in any one of these [ways], for in all of these [ways] the nations have become defiled [those] that I am driving away [exiling] from before you.

The land became defiled and I judged its iniquities upon it and the land expelled its inhabitants.

You shall adhere to My statutes and to My laws and not do any of these abominations [both] the native born [settled one] and the proselyte who resides [converts] among you.

For all of these abominations were done by the people of the land who came before you and the land became defiled.

[So that] the land not expel you when you defile it as it expelled the nation [nations] before you.

For anyone who will do any of these abominations, their souls shall be cut off, those who do these things, from among their people.

You shall keep my watch [the watch of My Word] that you shall not do any of the abominable customs that were done before you and you will not defile yourselves through them. I am Adonoy, your God.

Chapter 19

Adonoy spoke to Moshe, saying:

Speak to the entire congregation [of] Bnei Yisroel and say to them: You shall be holy, for I, Adonoy, your God, am holy.

A man—you shall fear his mother and father and keep [the days of] My Sabbaths, I am Adonoy, your God.

Do not turn to the [false] idols and do not make molten gods for yourselves, I am Adonoy, your God.

When you slaughter a peace[sacred]-offering to [before] Adonoy, you shall slaughter it to be acceptable for you.

On the day that it is slaughtered it may be eaten and on the next day.

Whatever is left over by the third day shall be burned in fire.

And if it should be eaten at all on the third day it is an abomination [a rejection], it will not be favorably accepted.

Whoever eats from it shall bear his iniquity, for the sacred [things] of Adonoy he has defiled. That [persons] soul shall be cut off from its people.

When you will reap the harvest of your land, you shall not completely reap a corner of your field, and the gleanings of your harvest you shall not gather.

You shall not glean your vineyard, and the fallen grapes of your vineyard, you shall not gather. For the poor and the proselyte you shall leave them, I am Adonoy, your God.

You shall not steal. You shall not deny [a rightful claim] and each one of you shall not lie to each other.

You shall not swear falsely by My Name profaning the Name of your God, I am Adonoy.

You shall not withhold the wages of your fellow [Jew] and you shall not rob [oppress]. It shall not remain overnight, [You shall not withhold] the wages of a day-laborer, keeping it in your possession until morning.

You shall not curse a deaf person [who can not hear] and before a blind person [who can not see] you shall not place a stumbling-block; you shall fear your God, I am Adonoy.

You shall not commit injustice [lie] in judgement, you shall not favor a poor man and you shall not show honor to a powerful man. With righteousness [truth] shall you judge your fellow [Jew]. Do not be a tale-bearer ['eat and wink'] among your people. You shall not stand idly by [when] the blood (life) of your fellow [is in danger]. I am Adonoy.

You shall not hate your brother in your heart; You shall certainly rebuke your friend; [but] you shall not bear a sin on his account.

You shall not take revenge or bear a grudge against the children of your people. You shall love your fellow [Jew] as yourself, I am Adonoy.

Keep My statutes; Do not cross-breed your animals with different species. Do not sow your field with a mixture of different seeds. A garment that contains shatnez [a forbidden mixture of linen and wool] you shall not wear.

If a man lies with a woman in a conjugal manner, and she is a maid-servant designated for a [specific] man and she has certainly not been redeemed [with money], or her freedom was not given to her [through a document]; there shall be an investigation they shall not be put to death, for her freedom was not given to her.

He shall bring his guilt-offering to [before] Adonoy, to the entrance of the Tent of Meeting, a guilt-offering-ram.

The kohein shall atone for him with the guilt-offering-ram before Adonoy for the sin which he committed and he will be forgiven for the sin which he committed.

When you will enter the land and you will plant any food-bearing tree, you shall regard its fruit as closed off [separated]. [For] three years it shall be closed off [separated] to you [to be destroyed], it shall not be eaten.

On the fourth year, all of its fruit shall be holy [upon which to say] praise[s to] [before] Adonoy.

On the fifth year, you may eat its fruit, so that it will increase its produce for you, I am Adonoy, your God.

You shall not eat [sacred offerings] [before] the blood [is sprinkled on the altar]. You shall not act on the basis of omens nor act on the basis of auspicious times.

Do not round the corners of [the hair on] your heads and you shall not destroy [by shaving] the edges of your beard.

Gashes for the dead do not make in your skin. Do not put tattoo marks on yourselves, I am Adonoy.

You shall not defile your daughter by causing her to engage in harlotry [err] lest the land be turned astray, and the land be filled with lewdness [a sinful plan].

You shall keep [the days of] My Shabbosos and you shall fear [the House of] My Sanctuary, I am Adonoy.

You shall not turn to mediums nor seek out oracles; do not seek [them] out, so as to defile yourselves through them. I am Adonoy, your God.

In the presence of the elderly [one who understands the Torah] you shall rise and you shall respect an elder; you shall have fear of your God, I am Adonoy.

If a proselyte comes to live [converts] with you, in your land, do not cause him anguish.

As one of your native born [settled ones] he shall be considered by you, the proselyte who lives with [converts among] you, and you shall love him as yourself, for you were strangers [foreign resident] in the land of Egypt, I am Adonoy, your God.

You shall not commit injustice [lie] in judgement; in [land] measure, in weight or in volume measure.

Just scales and just weights a just dry measure (ephah) [just volume measures] and a just liquid measure (hin) [just hinin] you shall

have for yourselves, I am Adonoy, your God who has taken you out of the land of Egypt.
You must keep all my statutes and all of my laws, and do [observe] them.
I am Adonoy.

Chapter 20

Adonoy spoke to Moshe, saying:

And to Bnei Yisrael you shall say: that each and every man of Bnei Yisroel and from the proselytes that reside [convert] in Israel, who will give any of his children to Molech, [that] he shall surely be put to death; the people of the land [House of Israel] shall stone him to death.

I shall direct My wrath on that man and I shall cut him off from among his people, for he gave of his children to Molech, in order to defile My Sanctuary and profane My Holy Name.

If the people of the land [House of Israel] will hide their eyes from that person, when he gives of his children to Molech, and they do not put him to death.

I shall set My wrath against that man and his family [supporters]; I shall cut him off, along with all those who go astray after him to go astray after Molech, [they will be cut off] from among their people.

The person who turns to mediums and oracles to stray after them; I shall direct My wrath against that person and cut him off from among his people.

You shall sanctify yourselves and be holy for I am Adonoy, your God.

You must keep My statutes and do [observe] them. I am Adonoy who sanctifies you.

Any man that curses his father or his mother shall surely be put to death. [Since] he has cursed his father or mother, his blood is on him [he is liable to the death penalty].

A man who commits adultery with another mans wife who commits adultery with the wife of his fellow man—they shall surely be put to death—the adulterer and the adulteress.

A man who will lie [conjugally] with his fathers wife has uncovered his fathers nakedness; they both shall surely be put to death, their blood is on them [they are liable to the death penalty].

A man who will lie [conjugally] with his daughter-in-law; they both shall surely be put to death they have committed an act of perversion, their blood is on them [they are liable to the death penalty].

A man who will lie [conjugally] with [another] man, in the same manner as with a woman; they both have committed an abominable act, they shall surely be put to death, their blood is on them [they are liable to the death penalty].

A man who marries a woman and her mother; it is lewdness [a sinful plan]. They shall be burned in fire, he and [one of] them, and there will no longer be such lewdness [a sinful plan] among you.

A man who lies [conjugally] with an animal shall surely be put to death, and you shall also kill the animal.

A woman who presents herself to an animal causing it to copulate with her [control her]; you shall kill the woman and the animal. They shall surely be killed, their blood is on them [they are liable to the death penalty].

A man who marries his sister, either his fathers daughter or his mothers daughter, and he sees her nakedness and she sees his nakedness; it is a shameful perversion. They shall be cut off before their people he has uncovered the nakedness of his sister, he shall bear [the burden of] his iniquity.

A man who will lie [conjugally] with a menstruating [an impure] woman and uncover her nakedness and uncover her source [womb] [shameful

perversion] and she has uncovered the source [impurity] of her blood; they shall both be cut off from among their people.

The nakedness of your mothers sister and of your fathers sister, you shall not uncover, for the nakedness of his close kin he will have bared they shall bear [the burden of] their iniquity.

A man who will lie [conjugally] with his aunt [father's brother's wife] has uncovered the nakedness of his uncle [father's brother] they will bear [the burden of] their sin and they will die without children.

A man who will marry his brothers wife who must be [conjugally] avoided [by him]; he has uncovered his brothers nakedness, they shall die without children.

You shall keep all of My statutes and all of My laws and do (observe) them [so that] you will not be expelled by the land to which I am bringing you there to reside therein.

You shall not follow the customs of the nation which I am expelling before you. For they have done all these above mentioned sins and I became disgusted with [my Word distanced] them.

And I have said to you [that] you shall inherit their land, and I shall give it to you that you may inherit it, a land flowing with [producing] milk and honey, I am Adonoy, your God who separated you from the [other] peoples.

You shall distinguish between a [ritually] clean animal and a unclean one, between the unclean fowl and the clean one. Do not make yourselves disgusting through the animals, fowl or through any creature that creeps on the ground which I have distinguished for you as being unclean.

You shall be holy to [before] Me, for I, Adonoy, am holy and I have distinguished you from the [other] peoples to be Mine [and to serve Me] [be worshippers before Me].

If among the men or women there will be a medium or an oracle they shall surely be put to death. You shall stone them to death, their blood is on them [they are liable to the death penalty].

Chapter 21

Adonoy said to Moshe; speak, to the kohanim, the sons of Aharon, and you shall say to them, let him not defile himself with the dead among his people.

Except to his kin to whom he is closely related, for his mother and his father, for his son, his daughter and for his brother.

For his virgin sister, to whom he is closely related, who has not yet been married, for her, he may be defiled.

A husband [An honored one among his people] may not defile himself among his people [for a wife through whom] he becomes profaned.

They shall not make baldness on their heads and the corners of their beards they shall not shave, and they shall not make gashes in their flesh.

They shall be holy to [before] their God and they shall not profane the Name of their God, for [it is] the fire-offerings [offerings] of Adonoy, the bread [sacrifice] of their God [that] they bring [offer], and they must [therefore] be holy.

A harlot [One who strays] or a profaned woman they shall not marry. A woman divorced from her husband they shall not marry, for he is holy to [before] his God.

You shall make him holy for he offers the bread [sacrifice] of your God; he shall be holy unto you for I, Adonoy, am holy, Who makes you holy.

The daughter of a kohein, who profanes herself by fornication [straying]—she profanes her father—[she becomes profane with respect to her father's holiness] she shall be burned with fire.

The kohein who is greatest among his brethren upon whose head was poured the anointing oil [which inaugurates to greatness]; whose hands [sacrifices] were consecrated [offered] to put on the special garments; shall not let his hair grow wild and he shall not tear his garments. And adjacent to any dead body he shall not enter. For his father and mother he shall not become [ritually] impure. He shall not depart from the Sanctuary and he shall not profane his Gods Sanctuary, for the crown of his Gods anointing oil [which inaugurates to greatness] is upon him, I am Adonoy. He shall marry [only] a virgin. A widow, divorcee, profaned woman or harlot [one who strays]; he may not marry [any] of these. But only a virgin from his own people may he marry. He shall not profane his offspring among his people, for I am Adonoy, who makes him holy. Adonoy spoke to Moshe, saying; Speak to Aharon saying; Anyone of your offspring, through [all] their generations who will have a blemish, shall not approach to offer the bread [sacrifice] of [before] his God. For any man who has a blemish shall not approach; a blind man or a lame man, or a man with a sunken nose, or a man who has disproportionate limbs. or a man who has a broken (crippled) foot, or a broken (crippled) hand, or one with overhanging eyebrows, or with a cataract, or a disarrangement [in the eye], or one with scurf or scabs, or one with crushed testicles. Any man who has a blemish, who is a descendant of Aharon the kohein, shall not approach to offer the fire-offerings [offerings] of Adonoy. He has a blemish; the bread [sacrifice] of his God he may not approach to offer [as an offering]. The bread of his God which is of the most holy, and from the holy [offerings] he may eat. However, he may not enter beyond the Curtain and he shall not approach the Altar for he has a blemish and he shall not profane My holy things, for I am Adonoy, who sanctifies them. Moshe spoke [these words] to Aharon, and to his sons and to all of Bnei Yisroel.

Chapter 22

Adonoy spoke to Moshe, saying; Speak to Aharon and to his sons and let them keep away from the holy offerings of Bnei Yisroel and they shall not profane My holy name which they sanctify for [before] Me, I am Adonoy. Say to them; throughout your generations; any person of your offspring who will draw near to the holy things which Bnei Yisroel will sanctify to [before] Adonoy [while] his impurity is on him that soul [person] shall be cut off from My Presence, I am Adonoy. Any man of Aharons offspring; who has tzoraas [the plague of 'confinement'] or an impure flow, may not eat of the sacred things until he has purified himself. [The same is true] of anyone who touches anything defiled by the dead [soul], or anyone who has had a seminal emission, or anyone who touches any creeping creature that causes impurity to him, or any person which causes impurity to him, [with] whatever impurity he has. Anyone touching [that person] will be impure until the evening. He shall not eat of the holy things unless he has washed his body in water. When the sun sets, he is pure, and afterwards, he may eat of the holy things, for it is his bread.

An animal which has died on its own, or an animal that was fatally maimed, he must not eat to defile himself with it, I am Adonoy. They shall keep my charge [the charge of My Word] lest they bear [the burden] of sin and die because of it for having profaned [it]. I am Adonoy Who makes them holy.

No stranger (non- kohein) may eat holy things. One indentured to a kohein and one hired [by a kohein] may not eat sacred-offerings. If a kohein shall purchase a person [as a slave, that person is] his monetary possession. He may eat of it, and the [slave] born in his house, they may eat of his bread.

When a koheins daughter marries a non- kohein, the sacred terumah [separated] portions may not be eaten by her.

If a koheins daughter is either widowed or divorced, and she has no children, and she returns to her fathers home as in her youth, she may eat of her fathers bread. No non- kohein may eat of it.

If a man inadvertently eats of sacred-offering, he shall add a fifth, to it[s worth] and give to the kohein the holy thing.

They shall not profane the holy things of Bnei Yisroel that which they designated for [before] Adonoy.

They burden them[selves] with the sin of their guilt when they eat their holy things [in impurity], for I am Adonoy, Who makes them holy.

Adonoy spoke to Moshe, saying;

Speak to Aharon and to his sons and to all of Bnei Yisroel and say to them; any man of the House of Israel, and from the proselytes of Israel who will bring his offering for any of their vows or for any of their free-will-offerings that they will bring to [before] Adonoy, for a burnt-offering.

To gain acceptance [it must be] an unblemished male of cattle, sheep or goats.

Anything that has a blemish on it you shall not bring, for it will not be accepted favorably for you.

If a man will bring a peace[sacred]-offering to [before] Adonoy, to fulfill an articulated vow or free-will-offering of cattle or of sheep, it shall be unblemished, that it be favorably accepted. No blemish shall be in it.

A blind, broken-limbed, cracked or wart[ed animal]; or [an animal] with scurf or scabs you shall not bring these to [before] Adonoy; and as a fire-offering [an offering] you shall not place of them on the altar of [before] Adonoy.

An ox or lamb with one limb larger [or smaller] than the other or with uncleft hooves [one limb smaller than the other], you shall make (offer) it as a free-will-offering [to the temple treasury] [but] for [the fulfillment of] a vow it will not be favorably accepted.

[An animal that has its testicles] crushed, mangled, torn or cut off you shall not bring to [before] Adonoy and in your land you shall not inflict these injuries.

And from a strangers [gentiles] hand you shall not bring (offer) the bread [offering] of your God from any of these for they have inflicted wounds in them; they will not be favorably accepted for you.

Adonoy spoke to Moshe, saying;

An ox, lamb or goat, when it is born, shall be with its mother for seven days. From the eighth day and thereafter it may be favorably accepted as a sacrifice as a fire-offering to [an offering before] Adonoy.

An ox [cow] or a [female] lamb, it and its [her and her] offspring, you shall not slaughter in one day.

When you sacrifice a thanks-giving-offering to [before] Adonoy, that it be favorably accepted for you you shall sacrifice it.

On that day [that it is sacrificed] you should eat it; you shall leave none of it until the next morning, I am Adonoy.

You shall preserve My commandments and fulfill them, I am Adonoy.

You shall not profane My holy Name; but I will be sanctified among Bnei Yisroel. I am Adonoy Who makes you holy.
Who brought you out of the land of Egypt to be your God, I am Adonoy.

Chapter 23

Adonoy spoke to Moshe, saying;
Speak to Bnei Yisroel and say to them; the appointed times of Adonoy, which you shall proclaim [cause] them [to occur] as holy assemblies [occurrences]; these are My appointed times.
Six days shall work be performed; and on the seventh day is a Shabbos of resting, a holy assembly [occurrence]. You shall not do any work, it is a Shabbos for [before] Adonoy in all your dwelling places.
These are the appointed times of Adonoy, the holy assemblies [occurrences] that you shall proclaim [cause] them [to occur] in their appointed times.
In the first month (Nisan), on the fourteenth day of the month in the afternoon, is a Pesach (offering) for [before] Adonoy.
On the fifteenth day of this month is the festival of matzos, for [before] Adonoy; for seven days you shall eat matzos [matzoh].
On the first day [there] shall be a day of holy assembly [occurrence] for you; you shall not do any work of labor.
You shall bring a fire-offering to [an offering before] Adonoy [on each of] seven days. On the seventh day it is [a day] of holy assembly [occurrence]; you shall not do any work of labor.
Adonoy spoke to Moshe, saying,
Speak to Bnei Yisroel and say to them; when you come into the land that I give to you and you reap its harvest, you shall bring an omer of the first fruits of your harvest to the kohein.
He shall wave [lift up] the omer before Adonoy that it be favorably accepted for you. On the day after the day of rest (Pesach), the kohein shall wave [lift] it [up].
You shall prepare, on the day when you wave [lift] the omer, an unblemished, male, yearling lamb as a burnt-offering, to [before] Adonoy.
Its meal-offering is two tenths of flour mixed with [olive] oil as a fire-offering to [an offering before] Adonoy of pleasing fragrance [to be accepted with favor]. Its wine-offering is one fourth of a hin.
Bread, parched grain or tender [ground] grain you shall not eat until this very day, until you bring the offering of your God; it is an everlasting statute for all your generations in all your dwelling places.
You shall count for yourselves, from the day after the day of rest (Pesach) from the day on which you will bring the omer waveuplifted-offering, seven complete weeks they shall be,
Until the day after the seventh week, you shall count fifty days, and you shall bring a new meal-offering to [before] Adonoy.
From [the land of] your dwelling places you shall bring two bread wave[uplifted]-offerings; of two tenths of flour they shall be. You shall bake them leavened, as first-fruit-offering to [before] Adonoy.
You shall bring, along with the bread, seven unblemished, yearling lambs, one young bullock and two rams; they shall be a burnt-offering to [before] Adonoy with their meal-offerings and wine-offerings, a fire-offering of pleasing fragrance to [an offering which is accepted with favor before] Adonoy.
You shall prepare one he-goat as a sin-offering and two yearling lambs as peace[sacred]-offerings.
The kohein shall wave [lift] them [up] along with the bread of the first-fruit-offering as a wave-offering [an uplifted-offering] before Adonoy with the two lambs; they shall be holy for [before] Adonoy, for the kohein.

You shall proclaim [cause to occur] on this very day; it shall be a [day of] holy assembly [occurrence] for you you shall not do any work of labor. It is an everlasting statute in all your dwelling places throughout your generations.

When you reap the harvest of your land, you shall not cut completely the corner of your field when you reap. You shall not gather the gleanings of your harvest. You shall leave them for the poor and the proselyte, I am Adonoy, your God.

Adonoy spoke to Moshe, saying;

Speak to Bnei Yisroel, saying; in the seventh month, on the first of the month, shall be for you a [day of] rest. A remembrance of the sounding [crying] [of the shofar], a holy assembly [occurrence].

You shall not do any work of labor and you shall bring a fire-offering to [an offering before] Adonoy.

Adonoy spoke to Moshe, saying;

Indeed, on the tenth day of this seventh month is a day of atonement. It shall be for you a [day of] holy assembly [occurrence] and you shall afflict yourselves and you shall bring a fire-offering to [an offering before] Adonoy.

You shall not do any work on this very day, for it is a day of atonements, to atone for you before Adonoy, your God.

For any person who will not be afflicted on this very day shall be cut off from his people.

Any person who does any work on this very day, I will cause that person to perish from among his people.

You shall not do any work; it is an everlasting statute for all your generations in all your dwelling places.

It is a Shabbos of complete rest for you and you shall afflict yourselves on the ninth day of the month at evening; from evening to evening you shall rest, on your day of rest.

Adonoy spoke to Moshe, saying;

Speak to Bnei Yisroel saying; on the fifteenth day of this seventh month is the festival of [shelters] Sukkos for seven days, for [before] Adonoy.

On the first day [there shall be] a holy assembly [occurrence]; you shall not do any work of labor.

For seven days, you shall bring a fire-offering to [an offering before] Adonoy; the eighth day shall be for you a holy assembly [occurrence], and you shall bring a fire-offering to [an offering before] Adonoy. It is [a day] of convocation. you shall not do any work of labor.

These are the appointed times of Adonoy which you shall proclaim [cause] them [to occur] [as] holy assemblies [occurrences], on which to bring a fire-offering to [an offering before] Adonoy; a burnt-offering and a meal-offering, a [sacred-]sacrifice and wine-offerings, each on its assigned day,

Besides the [offerings of the] Shabbasos of Adonoy and besides your gifts and besides all your vow-offerings and besides all your free-will-offerings that you will give to [before] Adonoy.

Indeed, on the fifteenth day of the seventh month, when you gather the produce of the land you shall celebrate the festival of [before] Adonoy for seven days. The first day is a day of rest and the eighth day is a day of rest.

You shall take for yourselves, on the first day, the fruit of the beautiful tree (esrog) [esrogim], a branch of palm trees (lulav) [lulavim], boughs of thick-leaved trees (hadasim), and willows of the brook (aravos), and you shall rejoice before Adonoy, your God, for seven days.

You shall celebrate it as a festival to [before] Adonoy seven days in the year; it is an everlasting statute throughout your generations in the seventh month, you shall celebrate it.

You shall dwell in the [shelters] sukkos seven days, every native born [settled] Israelite shall dwell in the [shelters] sukkos. So that your generations will know that in the [clouds of shelter] sukkos I caused Bnei Yisroel to dwell when I took them out from the land of Egypt, I am Adonoy, your God. And thus Moshe declared the [order of the] appointed times of Adonoy [and taught them] to Bnei Yisroel.

Chapter 24

Adonoy spoke to Moshe, saying;
Command Bnei Yisroel to take (bring) to you pure, pressed, olive oil for illumination to keep the lamp [lamps] burning constantly.
Outside of the Curtain of the Testimony, which is inside the Tent of Meeting, Aharon shall arrange it [so that it burns] from evening until morning before Adonoy, continually; as an everlasting statute throughout your generations.
Atop the pure menorah he shall arrange the lights before Adonoy, constantly.
You shall take fine flour and bake twelve loaves, each individual loaf shall be two tenths [of an ephah].
You shall place them in two stacks, six in each stack on the Pure Table, before Adonoy.
You shall put pure frankincense on [each] stack and it shall be as a memorial portion for the bread, as a fire-offering, to [an offering before] Adonoy.
On each and every Shabbos he shall arrange them before Adonoy, continually, from [before] Bnei Yisroel as an eternal covenant.
It shall belong to Aharon and to his sons and they shall eat it in a sacred place, for it is most holy for him from among the fire-offerings [offerings] of Adonoy, as an everlasting statute.
The son of an Israelite woman went out, and he was the son of an Egyptian man, among Bnei Yisroel. They argued in the encampment—the son of the Israelite woman, and the Israelite man.
The Israelite womans son clearly pronounced the Name [of God] and blasphemed [caused anger] and they brought him to Moshe. The name of his mother was Shlomis, daughter of Divri of the tribe of Dan.
They placed [bound] him in the guardhouse until [his penalty] would be explained to them through the [law of the] word of Adonoy.
Adonoy spoke to Moshe, saying;
Take the blasphemer [one who has caused anger] beyond the encampment, and all those who heard him shall lay their hands on his head and the entire congregation shall stone him.
And to Bnei Yisroel you shall speak, saying; Any person who shall blaspheme [cause anger before] his God shall bear [the burden of] his sin.
Whoever pronounces clearly the Name of Adonoy [and blasphemes] he will surely be put to death. The entire congregation shall surely stone him.
The proselyte and native born [settled one] alike when he clearly articulates the Name, shall be put to death.
Any man who kills any human being must surely be put to death.
Whoever kills an animal shall pay for it, [the compensation of] an animal for an animal.
A man who maims his neighbor just as he did, so shall be done to him.
[Compensation for] a broken bone [in exchange] for a broken bone,
[compen-sation for] the loss of an eye [in exchange] for the loss of an eye, [compensation for] the loss to a tooth [in exchange] for the loss of a tooth; just as he maimed the man, so shall it be done to him [monetarily].

Whoever smites [kills] an animal shall pay for it. Whoever smites [kills] a person shall be put to death.

One rule shall apply for all of you just as it is for the proselyte, so it shall be for the native born [settled one], for I am Adonoy, your God.

Moshe spoke to Bnei Yisroel and they took the blasphemer [one who caused anger], beyond the encampment and they stoned him with a stone. And Bnei Yisroel did just as Adonoy commanded Moshe.

Chapter 25

Adonoy spoke to Moshe on Mount Sinai, saying;

Speak to Bnei Yisroel and say to them, when you come to the land which I give to you the land shall be at rest—a Shabbos for [rest before] Adonoy.

For six years you shall plant your field and for six years you shall prune your vineyard and you shall harvest its produce.

But the seventh year shall be a Shabbos of [complete] rest for the land, a Shabbos for [rest before] Adonoy, you shall not plant your field and you shall not prune your vineyard.

[Even] crops that grew on their own [from the seeds of your previous] harvest you shall not reap, and the grapes of your untended vines you shall not gather; it shall be a year of complete rest for the land.

The [produce] [rest] of the lands Shabbos [-year] [land] shall be for yourselves, for food, for you, your servant and your maidservant, for your hired hand and your resident sojourner who reside with you.

[Also] for your domesticated animals and for the [wild] beasts that are in your land shall all of its produce be for food.

You shall count for yourself seven sabbatical years [of rest], seven years, seven times and it shall be for you, the days (period) of the seven sabbatical years [of rest], forty-nine years.

You shall make a proclamation [crying] with the shofor on the tenth day of the seventh month. On Yom Kippur shall this shofor -proclamation be made. throughout all your land.

You shall sanctify the year of the fiftieth year and proclaim freedom in the land for all of its inhabitants; it shall be for you a jubilee and each man shall return to his ancestral land and each man shall return to his family.

It is a jubilee, [that] the year of the fiftieth year shall be for you.

You shall not plant and you shall not reap [even] crops that grew on their own; and you shall not gather the [grapes of] its untended vineyard,

For it is a jubilee, it shall be holy to you. Whatever is in the field, you may eat of its produce.

On this jubilee year, each man shall return to his ancestral land.

If you sell anything to your neighbor, or purchase [something] from your neighbor, do not cheat one another.

According to the number of years after the jubilee you shall purchase [land] from your neighbor; according to the number of produce years he shall sell it to you.

Based on the abundance of years, you shall increase its purchase price and based on the lack of years you shall decrease its purchase price, since it is the number of produce-seasons that he is selling to you.

You shall not cheat one another, and you shall fear your God for I am Adonoy, your God.

You shall fulfill My statutes and keep My laws and fulfill them, and you will then live in the land in security.

The land will give forth its fruit and you will eat your fill, and you will live securely on it.

If you shall say (ask) What will we eat in the seventh year, for lo! we have not planted nor gathered our produce?

I shall command (direct) My blessing to you in the sixth year and it will produce [enough] for three years.

You shall plant in the eighth year but you will still be eating from the old produce until the ninth year; until the [new] produce arrives (ripens) you shall eat [from] the old.

The land shall not be sold in perpetuity, for the land is Mine, for, you are [merely as] foreigners [foreign resident] and resident aliens [residents] before Me.

In all of your ancestral lands you shall grant redemption to the land.

If your brother becomes impoverished and sells some of his ancestral land, and a close relative comes and redeems that which his brother sold.

[Or] if the man has no redeemer (close relative) but has acquired sufficient means and finds [it] enough to redeem it [himself],

He shall calculate the number of years for which he sold the land and return the remainder (excess) to the man to whom he had sold it, and he shall return to his ancestral land.

Or if he does not have within his means enough to retrieve the land to himself, then that which he sold remains in the possession of the buyer until the jubilee year. It is then released by the jubilee and he [the seller] returns to his ancestral land.

If a man shall sell a residential home [that is] within [surrounded by] a walled city, the time allotted for its redemption shall be until the end of one year after he sold it. He has the days [of a full year] in which to redeem it.

If he does not redeem it by the end of a full year, the house within the city that is surrounded by a wall shall then remain in perpetuity to its purchaser for his generations (descendants.) It is not released by the jubilee.

The houses of open cities which are not surrounded by a [an encircling] wall shall be considered as a field of the land. It shall have a redemption and it is released by the jubilee.

The cities of the Levites the houses in the cities of their ancestral land, the Levites shall have an eternal right of redemption.

If anyone redeems [a house or field] from the Levites, then the house or his ancestral city shall be released by the jubilee, for the houses of the Levitic cities are [considered] their ancestral lands among Bnei Yisroel.

The field on the outskirts of their cities may not be sold for it is their perpetual ancestral land.

If your brother becomes impoverished and his hand (assets) become shaky among you, you must support him, [so too] the proselyte [foreign resident] and the sojourner, [so] that he shall live with you.

You shall not take from him interest or usury and you shall fear your God, and your brother shall live with you.

You must not give (lend) him your money with interest, and usuriously you must not advance him your food.

I am Adonoy your God who brought you out from the land of Egypt to give you the land of Canaan, to be a God for you.

If your brother becomes impoverished and is sold to you, you must not work him like a slave [slaves].

Like a hired hand or resident [worker] shall he be with you He shall serve you until the jubilee year.

Then he and his children shall depart from you and return to his own family. He shall return to his ancestral estate.

For they are My servants, whom I brought out from the land of Egypt, they shall not be sold [in the market] as slaves.

You must not rule over him [make him work] to crush him and you shall fear your God.

Your slaves and maidservants that you shall possess from the nations that surround you, from them you may purchase slaves and maidservants. Also, from the children of the [uncircumcised] sojourners who reside with you from them you may purchase [slaves], and from their families that live among you that were born in your land. [All these] shall be your permanent possession.

You shall will them as inheritance to your children after you as hereditary property; you shall keep them in servitude permanently. However regarding your bretheren, Bnei Yisroel, man over his brother, you must not rule over him [make him work] to crush him.

If a foreigner [an uncircumcised one] or resident acquires means while your brother becomes impoverished by him, and is sold to a [an uncircumcised] resident foreigner who resides with you or to the offspring [a non-Jew] of a foreign [proselyte] family.

After he is sold redemption shall be his, one of his bretheren shall redeem him.

Either his uncle [father's brother] or his uncles son [the son of his father's brother] (cousin) shall redeem him or the closest (other) family relative shall redeem him. If he obtains sufficient means of his own he may be redeemed [on his own.]

He shall reckon with the one who bought him. [According to the number of years] from the year which he was sold to him until the jubilee year. His purchase price shall be [proportional] to the number of years; at the rate of the days of a hired hand it shall be [considered as he worked] with him.

If there are yet many years [until the jubilee] accordingly shall he return his redemption money from his purchase price.

If there remain but a few years until the jubilee year, he shall make a [similar] calculation, based on the number of years he shall return his redemption money [to the purchaser.]

As a hired hand [working] on a yearly basis shall he be considered with him; he shall not rule over him [make him work] to crush him before your eyes.

If he is not redeemed through these means he then goes out in the jubilee year, he, along with his children.

For, Bnei Yisroel are My servants. They are My servants whom I have brought out of the land of Egypt, I am Adonoy, your God.

Chapter 26

You shall not make [false] idols for yourselves and graven images and memorial stones you shall not raise up for yourselves, and a prostration stone you shall not set in your land upon which to prostrate oneself, for I am Adonoy, your God.

You shall keep [the days of] My Shabbosos and you shall fear (revere) [the House of] My Sanctuary, I am Adonoy.

If you follow My statutes and keep My commandments and you will fulfill them,

I will provide your rains in their proper time. The earth shall give forth its produce and the tree of the field shall give forth its produce. [Because of the abundant produce] threshing will overtake the grape harvest and the grape harvest overtake the [time to] plant, and you will eat your bread to satiation and you will live securely in your land. I will grant peace in the land; you will lie down (sleep) [rest] without disturbance (fear). I will banish [nullify] evil beasts from the land, and no [people who kill with a] sword shall pass through your land.

You will pursue your enemies and they will fall before you by the sword. Five of you will pursue one hundred and one hundred of you will pursue ten thousand, and your enemies will fall before you by the sword.

I will turn [with My Word to do good] to you and make you fruitful and multiply you, and establish My covenant with you.

You will eat the old [store] long kept and the old [store] you will have to clear out because of the new.

I will set My Sanctuary among you and My spirit [Word] will not loathe (reject) you.

I will walk [rest My Shechina] among you and I will be a God for you, and you will be My [before Me for a] people.

I am Adonoy your God who brought you out of the land of Egypt from where you were slaves, and I broke the bars of your yoke [of the peoples from you] and led you forth standing upright [to freedom].

And if you will not listen to Me [accept My Word] and you will not fulfill all of these commandments.

If you despise My statutes and your souls loathe [reject] My laws so as not to fulfill all My commandments, thereby breaking [changing] My covenant.

Then I will do the same with you. I will impose terror upon you, [which causes] swelling and fever that consume [darken] the eyes and fill the soul with grief. You will plant [your seeds] in vain because your enemies will consume [your crops.]

I will set my face [anger] against you and you will be defeated [smitten] before your enemies; your foes will rule over you and you will flee [even] when no one is pursuing you.

If after these [catastrophes] you still do not listen to Me [accept My Word], then I will increase your punishment sevenfold, as your sins.

I will break the pride [glory] of your power. I will make your [the] heavens [which are above you] like [as strong as] iron [to bring no rain down] and your [the] land [which is beneath you] like [as powerful as] copper [producing no fruit].

Your strength will be exhausted in vain. Your land will not yield its produce and the tree[s] of the land will not give forth its produce.

If you walk contrary to [before] Me and have no desire to listen to Me [accept My Word], I will increase [to bring] the blows upon you sevenfold, as your sins.

I will send [incite] among you wild animals of the field and they will make you bereft of children, destroy your cattle, reduce your [population] and make your roads into wasteland.

If after these [catastrophes] you have not been disciplined [to listen] to Me [My Word], and walk contrary to [before] Me,

[Then] I, too, will walk contrary to you; and I shall also smite you seven fold, for your sins.

I will bring [people who kill with a sword] an avenging sword upon you avenging the covenant [and they will avenge from you a vengeance for transgressing the words of the Torah] You will be huddled [in your cities]. I will send [incite] pestilence among you and you will be given into the hand of the enemy.

When I break the staff of your bread [food], ten women will bake your bread in one oven and they will return your bread by weight. You will eat but you will not be satiated.

If [in spite] of this you [still] will not listen to Me [accept My Word], and you will walk contrary to [before] Me,

I will walk contrary to you in fury, and indeed I too shall punish you sevenfold, for your sins.

You will eat the flesh of your sons and you will eat the flesh of your daughters.

I will destroy your high places and I will smash your sun images. I will set your corpses upon the carcasses (remains) of your [false] idols, and My soul [word] will loathe [reject] you.

I will turn your cities into ruins and bring your Sanctuaries into desolation. I will no longer scent (accept favorably) the fragrance of your offerings [the offering of your gatherings]. I will make the land [so] desolate that your enemies who live on it will be astonished.

I will scatter you among the nations and unsheath [incite people who kill with] the sword after you. Your land will be desolate and your cities will be in ruins.

The land will then be appeased for its Shabbosos [rests] [during] all the days of its desolation while you are in the land of your enemies. Then the land will rest and be appeased for its Shabbosos [rests]. All the days that it lies desolate it shall have its rest—the rest it did not have on your Shabbosos [rests] when you were living upon it.

To those who survive among you, I will send timidity [brokenness] into their hearts [as they live] in the lands of their enemies. The sound of a blown leaf [beating] will put them to flight and they will flee as though fleeing from [before people who kill with] a sword; and they will fall with no one chasing them.

They will stumble over one other as though before [people who kill with] a sword when there is no pursuer, and you will have no power to stand upright before your enemies.

You will be lost among the nations and the land of your enemies will consume you.

Those of you who survive will rot away [melt] in their iniquity in the land of your enemies, and also due to the iniquities of their [evil] ancestors which are [still] with them [they hold in their hands], [they] will they rot away [melt].

They will [then] confess their iniquities and the iniquities of their ancestors in the unfaithfulness [dishonesty] with which they were unfaithful [dishonest] to [before] Me, and also for walking contrary to [before] Me.

I, too, will go contrary to them and bring them into the land of their enemies. Or perhaps then will be humbled [broken] their uncircumcised (unyielding) [unwise] heart and then their iniquities will be appeased (forgiven).

I will [then] remember My covenant with Yaakov and also My covenant with Yitzchok and also My covenant with Avrohom, I will remember and I will remember the land.

The land, being bereft of them, will be appeased for its Shabbosos [rests], during the time of its desolation from them and their iniquities will then be appeased (forgiven) [I will bring upon them curses instead of blessings] since what certainly caused [this] is that they despised My laws and their soul loathed (rejected) My statutes.

All this notwithstanding, even when they are in the land of their enemies I will not despise [abandon] them and I will not loathe [reject] them to annihilate them, to break [change] My covenant with them, for I am Adonoy, their God.

I shall remember for them the covenant of their ancestors whom I brought out of the land of Egypt in sight of the nations to be a God for them, I am Adonoy.

These are the statutes, the laws and the teachings that Adonoy set between Himself [His Word] and between Bnei Yisroel, on Mount Sinai, through the hand of Moshe.

Chapter 27

Adonoy spoke to Moshe, saying;

Speak to Bnei Yisroel and say to them; when a person [orally] expresses a vow pledging valuation of souls, to [before] Adonoy.

The valuation for a male shall be, from twenty years of age to sixty years of age your valuation shall be fifty holy silver shekalim [selaim].

If it be a female, the valuation shall be thirty shekalim [selaim].

If from five years of age to twenty years of age the valuation for a male shall be twenty shekalim [selaim], and for a female, ten shekalim [selaim].

If from one month of age to five years of age the valuation of a male shall be five silver shekalim [selaim] and the valuation for a female is three silver shekalim [selaim].

If from sixty and above, if he is a male the valuation shall be fifteen shekalim [selaim] and for a female, ten shekalim [selaim].

If he is [too] poor to pay the valuation he shall set him[self] [=he shall be presented] before the kohein, and the kohein will determine his valuation. According to the means of the one who vowed the kohein will determine his valuation.

If [it is] an animal which can be brought as an offering to [before] Adonoy, any of it that he will give to [before] Adonoy shall become sacred.

He shall not exchange it [with anothers animal] and he shall not change it [with his own animal] whether it be a good one for a worse one [or] a bad one for a better one. If he did exchange one animal for another animal, then both it and its replacement shall be sacred.

If it is any unclean (blemished) animal which cannot be offered to [before] Adonoy, he shall present the animal to the kohein.

The kohein shall determine its value whether it is good or bad as the kohein determines its value for you, so shall it be.

If he will indeed redeem it he shall add on one fifth to its valuation.

If a man will consecrate his house as being sacred to [before] Adonoy, the kohein shall determine its value, whether it is good or bad; as the kohein determines its value, so shall it be established.

If he who consecrated [his house] wishes to redeem his house, he shall add one fifth to its valuation money in addition to [the valuation], and [then] it belongs to him.

If from his ancestral field a man will consecrate to [before] Adonoy its valuation shall be according to the measure of its seed; [at the rate of] one chomer [kor] of barley seed per fifty silver shekalim [selaim].

If immediately after the jubilee year he consecrates his field it shall be established according to its valuation.

If after the jubilee he consecrates his field, then the kohein shall calculate the money [due] according to the remaining years until the jubilee year, and its valuation should be reduced accordingly.

If he will [indeed] redeem the field, he who consecrated it, shall add one fifth to its monetary valuation, and it is then established as his.

If he does not redeem the field and if he sells the field to another person, it shall not longer be redeemable.

When the field is then released by the jubilee it becomes sacred to [before] Adonoy, just as a field that was consecrated, it shall belong to the kohein, [as] his possession.

If it is a field that he purchased, that is not his ancestral field, [that] he consecrates to [before] Adonoy.

The kohein will calculate for him the amount of its valuation until the jubilee year, and on that day he shall give its valuation as something sacred to [before] Adonoy.

In the jubilee year the field shall revert to him from whom it was purchased; to him whose ancestral land it is.

All of your valuations shall be in holy shekalim [selaim]; the shekel [sela] shall be twenty geirah [ma'in].

However, a firstling [animal] that is born first shall belong to [before] Adonoy [as a sacrifice] from among the domestic animals; a man shall not consecrate it [for any other purpose] whether it is an ox or a lamb, it belongs to Adonoy.

If it is of an unclean animal, he shall redeem it based on the valuation, and add a fifth to [that amount]. If it is not redeemed, it shall be sold according to the valuation.

However, any dedication that a man will dedicate to [before] Adonoy from any of his belongings be it people (slave), or animal, or of the field of his ancestral land, [none of these] can be sold or redeemed.

Everything that is dedicated is most holy, unto [before] Adonoy.

Any dedication that a man will dedcate, regarding a man [due to be put to death] cannot be redeemed, he shall surely be put to death.

All tithings of the land; whether of the seeds [crops] of the land or of the fruit of the tree, belongs to Adonoy, it is sacred to [before] Adonoy.

If a man wishes to redeem of his tithe, he shall add a fifth to [the amount].

All tithes of cattle and sheep, anything that passes under the rod, the tenth one shall be sacred to [before] Adonoy.

He shall not make a distinction between better or worse [animals] and he shall not exchange it. If he exchanges one for another, then [both] it and its replacement shall be sacred and it cannot be redeemed.

These are the commandments which Adonoy commanded Moshe for Bnei Yisroel on Mount Sinai. Chazak